000

L.F. Kostenko

Turkestanskiy kray. Opyt voenno-statisticheskago obozreniia Turkestanskago voennago okruga. (Turkestan Region: Military statistical survey of the Turkestan Military District.)

Volume I, parts 2 and 3
St. Petersburg, 1880 Publisher: A.Transhel'

[Title Page]

8:Kostenko —1-G-4,5 (1868-80)1880 RL1 Turkestan
RL1

/324/

000 Part II. Population. Accounts of the Composition of the Military District.

I. Ethnographic Data. The national composition of the population of the district. The population figures by religious belief; by estates. Birth and mortality. Natural increase. The movement of populations. The relation of the nomadic to the sedentary population.

144 The population of the Turkestan district belong to two races: 1) the Caucasian (white) race, and 2) the Mongol (yellow) race.

The first of these races is divided into two branches: a) Aryan, or Indo-European, and b) Semitic, to which a small number of Jews and Arabs who live in this region belong. To the Aryans belong the Russians and Iranians; the Iranians can be divided into two branches: the Iranians of the upper Oxus /Amu-Darya/, i.e., the Tadzhiks, the descendants of the ancient populations of Bactria, Trans-Oxiana and Sogdiana, and the Iranians proper: Persians and Afghans. Then follow the Hindi and the Gypsies.

The Mongol race in its turn is divided into two branches: the Altai peoples (Turko-Tatar), and the true Mongol peoples. The Kazakh, Kirgiz, Uzbek, Karakalpak, Kipchak people as well as the Turkmen and Tatars belong to the first branch. The Kalmuks, Chinese, Sibo, Solons and others, to the second. The Sarts, Taranchi, and Kurama represent a mixture of various peoples But while the Sarts and Taranchi are closest to the Uzbeks in physical type and language, /325/ and the Kurama are closest to the Kazakhs, one may still say without great inaccuracy

144 that the Sarts, Taranchi and Kurama belong among the Turko-Tatar peoples. As for the Dungans, it may be said that they form a link between the Turkic and Mongolian peoples. But although they are closer in type to the Turks, it is more accurate to place them among the Mongolian peoples.

162 The great majority of the population belongs to the Turko-Tatar branch. But even within this branch the Kazakhs have the numerical superiority, followed by the Sarts.

It has been impossible for us to determine with accuracy the statistics of the population according to peoples because of the variety of peoples and the complications of their origin. Therefore our data are only approximate. The Kazakhs and Sarts are the most numerous, then the Uzbeks, Tadzhiks, Kurama, Kipchaks, Russians, Karakalpaks, Taranchi, Kalmuks, Mongol-Manchus, Tatars, Turkmen, Dungans, Persians, Indians, Jews and Gypsies.

The distribution of the population according to peoples is shown in the following table:

/326/

/62

Oblast's	Russians	Tatars	Sarts	Tadzhiks	Uzbeks	Karak-alpaks	Kip-chaks	Turk-men
Semirechie	44,585	2,978	3,365	-	-	-	-	-
Syr-Darya	8,477	4,321	210,774	57,841	25,771	-	-	-
Fergana	1,229	-	344,023	11,580	19,852	7,060	70,107	-
Zeravshan okrug	3,838	-	132,138	67,862	140,154	-	-	-
Amu-Darya division	1,184	10	5	110	16,195	51,710	-	5,860
Total	59,283	7,300	690,305	137,283	182,120	58,770	70,107	5,860

8:Kostenko —3-G-4,5 (1868-80)1880 RL1 Turkestan

RL1

Oblast's	Dungans	Taran-chi	Kazakhs	Kurama	Kalmuks	Manchus	Pers-ians	Indians
Semirechie	19,657	36,265	595,237	-	24,787	21,932	-	-
Syr-Darya	-	-	709,370	77,301	-	3	-	135
Fergana	343	-	126,006	-	-	182	-	370
Zeravshan okrug	-	-	695	-	-	-	2,211	352
Amu-Darya division	-	-	31,385	-	-	-	715	-
Total	20,000	36,265	1,462,693	77,301	24,787	22,117	2,926	857

8:Kostenko —4-G-4,5 (1868-80)1880 RL1 Turkestan RL1

162/327/1) The Russian population, not counting those in military service, constitutes about 1% of the entire population of the region. It is concentrated primarily in the Semirechie oblast' (44, 089 persons, male and female), being mostly village people (Cossacks and peasants), with a small number of residents in the towns of the oblast'. Taken with the non-Russian population the Russian element constitutes over 7% here.

In the Syr-Darya oblast' the Russian population totals 8, 447 persons (0. 8% of the total population), and is concentrated primarily in the towns of Tashkent (up to 5, 000 persons) and Kazalinsk (ca. 1500), with a very limited number in other urban settlements of the oblast.

The Russian inhabitants in the towns of the Zeravshan okrug number about 4, 000 (about 1% of the population of the okrug). In the Amu-Darya otdel the Russian element consists of 1, 184 persons (1%) of whom the majority are Ural Cossack emigrants.

In the Fergana oblast' in 1876 there were 1, 229 Russians.

101
162 2) The Tatars have migrated into this region at various time and have figured as traders, exploiting the nomads. Staying in the towns only temporarily, the Tatars have evaded the census, for which reason there must actually be more of them than is shown in the table.

3) The Sarts constitute about 22% of

RL1

101 162 the total population of the region and up to 44% of all the sedentary natives. They spring from a mixture of various peoples and represent themselves as sedentary nomads, occupied in agriculture and trade. The Sarts constitute the nucleus of the native town and village population in the southern uyezds of the Syr-Darya oblast and in all the Fergana oblast, and also in the Zeravshan okrug. In the Semirechie oblast there are no solid Sart settlements as yet. Here the Sarts live in small numbers, dispersed among the towns, are newcomers and are occupied in trade. The Sarts will be described in greater detail below.

4) The Kazakhs, and the Kirgiz, who are related to them, constitute numerically the predominant element in the population of the region, 48%. Nevertheless their distribution among the various oblast is by no means equal. /328/ Thus in the Semirechie oblast they are over 78% of the population, in the Syr-Darya oblast, 62%, in the Amu-Darya otdel they are only 29%, in the Fergana oblast not over 17%, and in the Zeravshan okrug bare ly o. 2%.

The primary occupation of the Kazakhs and Kirgiz is cattle raising. Yet a part of these people, these who are poor and do not own cattle, work of necessity in cotton cultivation, or in sowing millet and barley. These poor nomads are called 'iginchi', and they make up the sedentary element of the Kazakh population. In the Syr-Darya oblast, of 124, 325 tents over 50, 000 households belong to such Kazakhs, who are agriculturalists. The total number of iginchi in the okrug comes to about 300, 000 persons, male and female. (1)

1. The Cholo-Kazakhs are counted as

[See category 116; pp 46-70 - analyst]

162
101
Kazakhs. They originate from a mixture of Kazakhs and Tatars, and half of them lead a sedentary life while the other half are nomads.

5) The Kurama constitute neither a particular tribe nor a separate clan of Kazakhs. They are completely sedentary Kazakhs, settled in the Kurama uyezd of the Syr-Darya oblast', [312] along the Chirchik and Angren rivers. The abundance of water and the ease of irrigation were the original reasons for the development [181] of sedentary life here. Being attached to the land, these Kazakhs have mixed with the Sarts, lost all the tradition of their origin and have borrowed their culture from the Sarts. Nevertheless they have not lost the frankness and the sympathetic character of the Kazakhs. This is a very capable and industrious people in the Turkestan region.

6) The Kipchaks are related to the Kirgiz. They live exclusively in the north part of the Fergana oblast', primarily in the Andizhan uyezd, and make up about 10% of the total population of the former Kokand khanate. The Kipchaks, supported by the Kirgiz, nomadizing in the mountains embracing the Fergana valley, played a very important role in all the movements and disturbances which took place in the Kokand khanate before its annexation to Russia. Now this warlike tribe has turned to the peaceful occupations of trade and agriculture.

162
563
7) The Uzbeks constitute 6% of the total population of the Turkestan region. Before the coming of the Russians the leading role in the political and social life belonged to this people. /329/ They constitute the

RL1

162 563 [173] ruling people even today in the independent khanates. The Khan of Khiva and the Emir of Bukhara are descendents of the Uzbek descent line of Myn. Nevertheless today they have lost both their political and their tribal significance for the most part. A considerable number of Uzbeks, mixing with Tadzhiks, Kazakhs and other peoples and becoming sedentary, have turned into a special family, so to speak, which is known in Central Asia by the name of the Sarts. The Uzbeks live in greatest density in the Zeravshan okrug where they make up over 40% of the total population. On the right bank of the Amu-Darya in the Amu-Darya otdel, the Uzbeks constitute about 3% of the population and in the Syr-Darya oblast' they are something over 2%.

162 101

618 The Uzbeks lead a nomadic form of life, and like the Kazakhs, are divided into clans, lineages and sub-lineages. The late /Ja. V./ Khanykov, on the basis of the book Nassiad-Namiati-Uabekkiia, counted 97 Uzbek tribes, a list of which was appended by him to his well known work Opisanie Bukharskago khanstva (A Description of the Bukharan Khanate). (1)

1. Cf. p. 58ff.

Burnes and Vambery counted 37 Uzbek tribes. Sobolev (2) suggests, quite correctly, that the classification of Uzbek clans can probably never be explained since the two essential sources for this can never be thoroughly reconciled.

2. Geograficheskie i statisticheskie svedeniia o Zeravshanskom okruge (Geographical and statistical information on the Zeravshan okrug) Zapiski imperial'nogo russkogo

618 geograficheskogo obshchestva po
otdeleniiu statistiki (Notes of the
imperial Russian Geographical Society
in the division of statistics)
IV St. Petersburg. 1874, p. 138

For the Uzbeks are subdivided differently in actual life than they are according to the books which are almost never read by the population, [101] not even by the scholars. Many small tribes call themselves by the name of their location, and when they move they change their name. Some of the more powerful clans, such as the Mangit, Ming, Kipchaks, Naimans, Yuz, Keneges, and others, are spread over a considerable area and keep their names in a more stable fashion. But on the other hand their divisions and subdivisions often adopt special names and are raised to the rank of new clans.

162 8) The Karakalpaks constitute 2% of the [101] total population of the area. The majority of them live in the Amu-Darya otdel, where they number 51,710 /330/ constituting about half of the total population. In addition 7,060 Karakalpaks live in the Fergana oblast. Karakalpaks, mixed with Sarts and Kurama, also live in the Zeravshan okrug and in the Kurana uyezd of the Syr-Darya oblast. Until the middle of the last century the Karakalpaks lived along the lower Syr river, but when they were forced out by the Dzungarians they moved to their present locations. The ravages they suffered were so great that they were never able to recover until they came under the in- [181] fluence of the Russians. This people is outstanding for its industry and peaceful inclinations. It is occupied in agriculture and to some extent in livestock raising. On the Amu-

162 On the Amu-Darya the Karakalpaks make up an extensive
[618] community composed of twelve separate clans.
They use the land jointly according to common
[423] right.

9) The Turkmen live exclusively in the Amu-
162 Darya otdel, where they constitute up to 5% of the
101 total population. They lead a semi-nomadic form
of life using land which was irrigated earlier by the
Karakalpaks for agricultural purposes. Under the
rule of Khiva in place of obligations they bore the
militia or 'nuker' service in time of war. Now
they have been put on a level with the other groups
of the sedentary population of Amu-Darya in regard to obligations, and must themselves maintain
the irrigation required for their needs.

10) The Taranchi are Sarts who live in the
101 permanent settlements in the Kuldja region. The
name Taranchi was given them by the Chinese,
meaning "worker." Their ancestors were settled in
the Ili valley from eastern Turkestan by the Chinese government in the middle of the last century,
just after the conquest of Dzungaria. This resettlement was undertaken as a form of punishment for
these people for their participation in the revolt of
1756, and also as a colonization of the Ili valley,
which was ruined and depopulated at that time.
[162] There are 51,891 Taranchi, male and female, in
the Kuldja region, which is about 40% of the local
population. Their form of life is the same as that
of the Sarts in general. After the rout of the
Chinese by the Dungans in 1865, the Taranchi
gradually took the hegemony of the Ili valley into
their hands. They routed the Dungans (under
Bayandai) and formed an independent state under
the rule of their Sultan Abil Oglia in 1867. The
proud and /331/ arrogant tone adopted by Abil
Oglia and his protection of robbers who found refuge
in his lands, led the Russian government to dethrone

101 him in 1871 and annex his dominions to the Empire.

162 11) The Dungans. They are reckoned at about 20,000 persons in the okrug. In the Kuldja region before the last emigration of the Dungans from Kashgaria after its conquest by the Chinese, they totalled 4,030 persons. They lived then and live now in the towns of Suidun, /Sui-ting/ Chinchakhodzi /Ch'ing-shui-ho-tzu/ and Tardzhi /Hui-yuan?/. The Dungans who migrated settled in the Fergana and Semirechie oblast'v. The largest settlement of the Dungan emigrants is in the Tokmak uyezd, 7 versts north of Tokmak in the Karakunus valley, where about 4,000 of them now live. They came in 1878 and as a result of their industry have built up and established excellent farming land.

101 The origin of the Dungans is unclear. According to their own tradition their ancestors, who were moslems, conquered China by force of arms but gradually submitted to the conquered people, adopting their language, customs and costume. Although the Dungans also mixed considerably with the Chinese through intermarriage they still retained their tribal individualism and, most important, their religion. Their hatred for the Chinese is without limit.

141
142 The Dungans are of medium height and are notably corpulent. They have a high protuberant forehead; their brows are thick and arched; the eyes are slightly raised in the corners; the cheekbones protrude very insignificantly; the face is oval; the mouth is of

141 medium size; the lips are thick, the teeth
142 medium; the chin is round, the ears are small
and flattened; the hair is black and smooth;
the beard is sparse and tough. The skin is
smooth, the neck powerful and the extremities
medium.

197 They[1] speak Chinese and wear Chinese
302 costume but nevertheless they shave their heads.
Their occupations are agriculture, gardening
463 and various crafts. They make no celebration
844 when a child is born. The mother remains in
846 bed for fifteen days. The child receives its
553 name the day after it is born, in the presence
of the mullah. The circumcision of boys is
852 performed on the eighth, ninth or tenth day.
583 A girl who is marrying receives a dowry. /332/
After death the body is wrapped in a white cloth
764 and buried directly in the ground. After the
765 burial the mullahs and relatives gather for a
587 funeral feast. A widow may remarry after the
lapse of ninety days. In family life parental
593 authority is very strong and the father is the
absolute head of the family. The women do not
291 cover their faces. These people are outstanding
181 for their high morals, industry and hospitality.

101 12) The Kalmyks, and the Torgouts who
221 are related to them,[2] are nomads. The former
nomadize in the Vernoye and Issyk-Kul uyezds
of the Semirechie oblast, and the latter in
the Kuldja region, around Kunges. Since 1878
the Torgouts have begun to migrate to Yulduz.

162 The 13) Sibo (18;318 persons), the
101 14) Solons (4,182 persons), and the 15) Kara-
Kiti(3,032 persons) belong to the Mongol (read
Manchu-Tungusic, ed.) peoples. The majority
of them (21,932 persons, male and female) live

[1] [The Dungans,-see cat 116, p. 11--Analyst]

RL1

162 101 in the Kuldja region and are the remnants of military settlers once settled on the Ili river by the Chinese government.

16) The Tadzhiks constitute about 4.5% of the total population of the area. They are Aryans and are related to the Persians. These are the aborigines of the country, some of whom were forced out by the invasions of the Turko-Mongol peoples into the mountainous places, difficult of access. There are therefore two subdivisions of Tadzhiks: those who live in the valleys, and those in the mountains. These people are very intelligent; although oppressed by the Uzbeks, they have nevertheless had a good influence on their oppressors, with whom they have been mixing up to the present time. Within the okrug the largest number of Tadzhiks are in the Khodzhent uyezd of the Syr-Darya oblast, where they constitute over 30% of the total population; then in the Zeravshan region they make up over 19% of the total, in the Kurama uyezd (in the mountains) they are 3% and in the Fergana oblast they are 1.6% of the total population. The mountain Tadzhiks in the Zeravshan okrug are called Galchas.

17) The Persians live in small numbers in the Zeravshan okrug and in the Amu-Darya otdel. They are former slaves who were freed when the Russians conquered this region. A large number of them were sent back to their [795] country at the expense of the state. Being of the Shi'ite religious sect the Persians are in /333/ sharp opposition to all the other Moslem people of Turkestan, who belong to the Sunnite sect.

18) The Hindus are scattered all over the

162 region in commercial industrial centers, where
101 they are moneylenders. Their number is actually much higher than the official figure and they should be counted as at least 3,000 persons. Only Indian men live in Turkestan.

19) The Gypsies, called Liuli by the natives, live primarily in the Zeravshan okrug. Their number is no higher than 1,000 persons, male and female.

20) Jews also live primarily in the Zeravshan okrug where their number is as high as1,974 persons; their total in this area is up to 3,000 persons, male and female. Before the Russian occupation of the region they were terribly oppressed. As in Europe the Jews here are occupied in crafts and in trade.

21) The Arabs are descendants of the conquerors who entered Central Asia in the ninth century. They lead a semi-nomadic life in the environs of Samarkand and Katta-Kurgan. They number 2,000 to 3,000 persons.

162 The Division of the Population by Religious Faith

The religious faith with the largest number of adherents among the population of Turkestan is the Sunnite sect of the Moslems. There is only a small number of Persians who are Shiites. The Christians form the next largest group, followed by the pagans and finally by the Jews.

Moslems	2,900,000
Orthodox Christian	57,000
Catholics	2,000

Protestants	1,000
Pagans	50,000
Jews	3,000

In relation to estates, of the 60,000 persons of Russian origin, not counting the military, the division is as follows:

Privileged estates	2,600
Merchants	920
/334/Propertied estate	10,076
Peasants	10,708
Cossacks, reserves and other lower ranks settled in the area	25,694
Russians of various estates, residing in the area temporarily and not counted in the local communities	10,000

The native population of the area constitutes the local part of the total non-Russian estate in the realm.

The population of the Turkestan region is remarkable in that there are more males than females there. In this regard the Turkestan area is unlike the European countries where there is a general rule confirmed by statistics, that the number of females is larger than the number of males. This predominance of females in Europe is reported to be from two to three percent.

The numerical predominance of men over women in the Turkestan region is increased by the presence of a considerable number of military personnel. Yet aside from the army, among the native population there is a noticeable preponderance of males over females.

8:Kostenko -16-G-4,5(1868-80)1880 RL1 Turkestan
RL1

000 preponderance of males over females.

161 In order to judge the growth of population we have data from three uyezds of the
163 Semirechie oblast which show
165

1 birth for every 20 persons
1 death for every 21 persons
Natural increase: 0.3%

It is clear from this that the birth rate among the natives is very high, which is in agreement with the general rule: the more civilized a people is, the lower is its birth rate. On the other hand the death rate of the native population also is considerably higher than the death rate of other peoples. Thus the percent of natural increase is two-thirds below that of the population of European Russia, where the annual increase is up to 1%.

The birth rate and mortality and the natural increase of the Russian population living in the Turkestan region corresponds to the data for European Russia.

165 /335/ Among the Kazakhs and Sarts one observes a high female mortality, which results in a preponderance of males, as mentioned above. This predominance is reported to be as much
562 as 10%. The high female mortality among the Kazakhs and Sarts (and in general among our Moslem subjects in the Turkestan region) is due, apparently, to the more terrible and oppressed position which the woman occupies in the Mosler world here. Doomed to heavy labor, knowing no rest and peace, suffering various hardships, the Moslem woman ages early and dies before her time.

161 If the percent of natural increase in the Turkestan region is not high, we will see something quite different if we examine the population increase which results from other causes. The annexation of new lands and the colonization of the region both by the Russians and by natives coming in from neighboring territories, has increased the population figure for the area threefold.

The table on the following page shows the population change in the region for the eleven years from 1867 through 1877.

/336/ From this table it is found that:

1) In general, the density of the population of the region almost tripled.

162 2) The newly occupied territories not only increased the actual population of the region by almost 60%, but what is more essential, with their annexation to the area, the earlier proportion of sedentary to nomadic population was changed favorably and decisively. The nomads, who constituted between 1867 and 1869 around 70 to 80% of the total population of the region, by 1876 had already lost the numerical superiority to the sedentary population. In 1877 the sedentary group numbered over 200,000 more than the nomads, and represented up to 53% of the total population.

3) The sedentary population in the region increases much faster than the nomadic population.

I I

The significance of the local population in relation to the composition of the military district.

6H1
702 The native population of the Turkestan area is excused from the obligation of military recruitment. It is difficult to say whether this gift

Years	Population			of 1000 persons of the total population there are:		
	Sedentary		Nomadic	Russians	non-Russians	
	Russian	Non-Russian			Sedentary	Nomadizing
1867	24,689	146,650	887,975	23	138	839
1868	24,589	309,835	1,048,585	18	224	758
1869	31,956	482,630	1,014,975	21	316	663
1870	30,815	531,790	1,031,585	19	334	647
1871	37,743	623,290	1,087,880	21	356	623
1872	38,726	645,108	1,095,431	22	363	615
1873	40,334	769,208	1,171,041	20	388	592
1874	44,995	787,186	1,194,841	22	388	590
1875	51,414	907,262	1,276,730	23	406	571
1876	51,414	1,404,027	1,381,533	18	495	487
1877	59,273	1,561,262	1,417,584	19	514	467

8: Kostenko--18 G-4.5 (1868-80)1880 RL1 Turkestan

RL1

161

162

641 702 of grace will continue long. It would seem that in the name of justice, the sooner these people participate in recruit duties the better. Entering into the body of the empire, being made members of the broad Russian family, enjoying the same rights, the population of Turkestan should also bear the same burdens. Unfortunately, in regard to recruitment, these newly annexed provinces are still in a special and unusual position. 703 The natives are not yet accustomed to Russian procedures, have not yet succeeded in acclimatizing themselves to Russian rule and to the demands of reasonable discipline. For them military service would be too sharp a transition from the kind of life they know, and there is no doubt that the new recruits would turn into /337/ very bad soldiers. The proximity of independent Central Asian khanates would contribute very much to desertions by our native soldiers. After our occupation of the Turkestan region desertions from the service by our soldiers occurred mostly among the lower ranks, among men of Tatar origin. They took refuge in countries related to them in religion, and found more attractive careers than in the Russian military service. This state of affairs led the administration of the Turkestan area to advocate not using Tatars in the lower ranks of the service in that region.

000 Thus, if the Volga Moslems have shown themselves unsuitable for Russian service in Turkestan, it is useless even to speak of the natives, who are even less consolidated with the

000 Russian Empire. Our entire aim should be to prepare the population for the acceptance of Russian principles and Russian civilization - for the assimilation, as rapid and as rational as possible, of the provinces which have been newly annexed. The Kazakh steppes, it is true, have long been considered part of the Empire, but their incorporation has been only nominal until this time. The proof that the government has regarded the Kazakhs only as a foreign people can be seen most clearly in the fact that until 1868 the Kazakh steppes were divided from the Empire by the Orenburg/Chkalov/ - Siberian customs line.

What measures must be taken in order to blend the native population of Turkestan with the Russian is a complex and broad question, and cannot be the object of our investigation. Here we will indicate only in general lines characteristics of the organization of life and the character of the natives of the Turkestan region. These can contribute in their turn to finding the necessary ways of inculcating the principles of Russian civilization among the natives.

121 In the preceding chapter we saw that numerically, the chief people of the Turkestan area are the nomads; that is, the Kazakhs, and the Kirgiz, who are related to them. After them come the Sarts, who before the coming of the Russians, held the rule of the natives in their hands. The remaining peoples are relatively few in number. For this reason in surveying the public and domestic way of life of the natives/338/ it is enough to describe the Kazakhs, representatives of a nomadic way of life, and the Sarts, representatives of the sedentary natives of the area.

8:Kostenko -21-G-4,5 (1868-80)1880 RL1 Turkestan
Kazak R92

The Kazakhs

142 Physical characteristics. The Kazakh type stands halfway between the Mongolian and the Caucasian. The face is swarthy for the most part, a result of being constantly in the open air - by the fire, in the wind and the frost. Some Kazakhs with pale faces are encountered, but only rarely. The face is broad and quite flat. The head is not especially large; the crown is rounded, more pointed than flat. The cheekbones protrude, but not as sharply as among the Kalmyks and as is general among the Mongols. The nape of the neck is short and the neck long. The eyes are narrow and slightly slanted. The nose is blunt and rounded; the forehead is flat; the mouth is wide and there are large jawbones. The chin is also wide. The beard consists of
141 a small wedge-shaped tuft on the chin. The Kazakhs are in general of medium stature, stooped, often have broad shoulders and are noticeably thickset. In general they are healthy and quite
147 strong, but clumsy. Their walk is slow, but on the other hand when mounted they are skilled horsemen, surpassed in this regard only by the Kalmyks.

141 The Kazakh women are all short in height in general. This shortness of the women is probably a consequence of the unusual physical labor which they must perform.

291 The clothing of the Kazakhs consists of long 'kaftans' (long-skirted coats) or 'khalats' (long wide cloaks) (chapan in Kazakh) of camel's hair, cotton or wool material, and sometimes of velvet, and wide trousers of the same material (shelbar in Kazakh), made sometimes also of plush or sheepskin. At the present ti[illegible]all

8:Kostenko -22-G-4,5(1868-80)1880 R11 Turkestan
Kazak RQ2

291 Kazakhs with any means at all wear shirts, but beggars even now wear a khalat over their naked bodies. In general several khalats are worn, [302] one on top of another. They cover their shaved heads, first of all with a small cap (tubetei), then with a high sharp-pointed felt hat. In the winter over /339/ the small tubetei they wear a fur hat or 'papakha' /Caucasian fur hat/ or 'malakhai' (fur cap with lappets) which is three-cornered and worn with the fur in. On their feet are leather boots, sometimes with overshoes (ichigi). They wear a leather belt, on which hang small bags and pouches with powder and all this, together with bullets, a knife and flint (~~Russian:~~ ognivo) is called 'kalta'. The clothing of the women is almost the same, though not split, and is somewhat similar to a narrow chemise; they also wear khalats on top. They cover their heads in the ugliest fashion in a white cloth, sometimes on top of [302] a cap. They braid their hair in fine braids and adorn them with coins and rattles. In general the clothing of both sexes is extremely ungraceful, not to say ugly, although the rich have very costly khalats of velvet and silk embroidered in gold and silver.

411 The weapons of the Kazakhs at the present time, after contact with the Russians, have taken on a more and more European character. Their national weapon is the spear with a very long thin staff and the same kind of spearhead. Because of its length and brittleness this weapon is not very dangerous, however, the Kazakhs do not handle it badly. They have adopted curved swords (klych in Kazakh) from the other Central Asian peoples and do not make them themselves. Their guns (multyk) were activated by a fuse in the past. Now the

411 Kazakh scorns such a weapon, for he is receiving guns from the Russians which, though also unenviable, at least have percussion locks. Flintlocks were never used by the Kazakhs. Bows and arrows have been completely abandoned. One may add to the Kazakh weapons the whip (kamcha), which is sometimes as much as an inch in diameter. A blow on the head from this whip can kill a man or a beast.

492 The Kazakh saddle has a high front saddle bow, and in back is completely without a bow. It is quite high, light and very suitable for a good horseman. The kazakhs ride with short stirrups, as is the custom among all equastrian peoples.

221
361 Way of life. The form of life of the Kazakhs is defined by their type of occupation. Cattle-raising inevitable demands constant moving at the rate that the cattle graze. This movement is called changing camp.

Changing camp among the Kazakhs is done in the following manner: /340/ an 'aul', that is, a group of a small number of tents, not more than fifteen or about that, are grazing their herds in the surrounding area. Usually before they decide to move, they send one or two young riders ahead to choose a suitable camping place, sometimes also to clean out the wells. The actual direction depends on the time of year. If this move occurs before the middle of the summer, they go in the opposite direction from the winter camp. If it occurs in the fall (dzhiliau in Kazakh) then the auls move in the direction of the winter camp. The length of stay in one place depends on the amount of

Kazak RQ2

221 361 [423] [578] grass for grazing, and they rarely stay anywhere longer than a month. Sometimes they stay only several days. Meanwhile, however, it should be noted that according to a custom adopted once and for all, auls are not allowed to use grass for grazing around strange winter camps. When this custom is not observed it leads to quarrels, sometimes to fights, and in the past it led to cattle rustling because the offended parties in such a case had difficulty in feeding their herds in winter and attempted to avenge themselves for the damage suffered.

[462] The actual order of changing camp is as follows: the chief concern in gathering, storing and loading of the tents and property falls upon the women. The head of the household only supervises the arrangements, and the other men round up the cattle, and form herds from them, each family separately. The departure is after dark, and when everything is ready, the whole caravan (kos in Kazakh) begins to move. The housewife goes first, usually on horseback, and the other women ride after her on camels or horses, carrying the property. At this time the Kazakhs usually put on their best clothes. They place their most precious and costly things (carpets, samovars, and so on) on the top, and in general the whole procession has a festive air. Since the cattle do not all move at the same pace, the herd soon begins to separate. As a result the aul sometimes spreads out over several versts. The head of the household is usually not with the moving aul; slow movement is boring to him and he rides somewhere to the side or hunts along the way. The march is usually not longer than 20 or 25 versts and then there is a halt and rest, which in summer is quite lengthy, up to three or four hours at

221
361 noontime. Then another such march is taken, so that on the average /341/ the nomads move about forty versts in 24 hours, if there is no reason to hurry or to slow down.

595
592 Among the Kazakhs, as Moslems, there is polygamy, but since the support of the wives and the payment to their parents for their purchase is quite burdensome, Kazakhs only rarely have two or three wives, while many have four (sic). The poor, however, have only one wife for the most part. Usually the oldest brother in the family has several wives. He is also the head of the family while it is living together, and his first wife directs the entire household. This wife is called 'baibicae' and not only are the other wives of her husband subordinate to her, but also all the female members of the family. Often the head of the family sends off part of the herd under the leadership of this wife for several hundred versts, and remains himself around the plowed land and his young wives, or else leads a nomadic life with the other part of the herd separately. In the winter, however, they travel together.

428 Inheritance. Usually the Kazakhs divide the inheritance while still alive with them grown sons, either upon their marriage or shortly thereafter. In all cases the rule is observed that the children of each mother receive an inheritance only from the estate of their mother, and not from the dowries of the other wives of their father. Also, after the death of the husband the wife keeps exactly her part of the dowry. The daughters are given in marriage, and after that they have no right to inheritance from the father if there are sons.

8:Kostenko -26-G-4,5(1868-80)1880 RL1 Turkestan
Kazak RQ2

428 For the most part the father gives his oldest son preference, but this depends on his good [178] will. Divisions of families used to be encountered more rarely, for danger forced them to move as nomads with large auls. Now this reason for keeping together is considerably less urgent, and ties of kinship in general are beginning to lose their importance.

844 Birth. The Kazakh appears in the world without causing any particular worries to his relatives. Only when there is a difficult [754] birth do they call in the assistance of their own doctors, that is, conjurers and sorcerers. It is self-evident that in most cases their devices are actually harmful. In fortunate cases they consist only of whisperings and grimaces, but in more decisive instances more 846 violent measures are taken. In most cases little peace is allowed the woman who has borne the child. Rest before and after delivery is 553 set at a very short period. The mother has /342/ only one right: to name her newborn child. She does this in a very original way, acting entirely upon inspiration, often naming the child after the first object she happens to look at after the birth. As a result names occur like It-Ayak, that is, dog's leg, and so forth. Sometimes, however, they name them for Moslem saints, adding to the name the word Ir (Man), thus- Ir Ali, Ir Mohammed, and so on.

852 Circumcision is performed according to Moslem law while the mullahs read prayers, and in general is circumcision inaugurated by festivities, but does not occur until after the third year.

000 Marriage. Usually the Kazakhs, especially

581 Marriage. Usually the Kazakhs, especially
581 the wealthy ones, betrothe their children when
still very young, that is, not asking their
consent, and for the most part they have in
view equality of wealth and not equal age. In
585 general, Kazakh marriage has much in common
581 with a civil contract, of course within the
crude concepts of this people; the religious
element here is only very weakly developed.
584 The most important stages of the marriage are
583 the following ones. Whether the children were
betrothed earlier or not, the match-making
begins with gifts from the groom's side to the
bride's father, and the latter on his part is
obliged to reciprocate with gifts to the groom's
kinsmen who have brought the gifts. These gifts
are called 'kiet'. Meanwhile, if there has
been no earlier agreement, the father of the
bride, assembling his kinsmen, decides by
general council the amount to be paid for the
bride, called 'kalym', and the terms of its
payment. The kalym may be 120, 60 and 40 sheep,
depending on the wealth of the families. In
addition to the kalym, however, the groom must
give 'bas' and ' ayak-yakhshi' (a good head
and a good foot). These two gifts, depending
on the amount of property owned, are usually
9 camels for the bas-yakhshi and one camel, a
horse, a cow and a weapon for the ayak-yakhshi.
Earlier the bas-yakhshi consisted of one or
two slaves. If the people are poorer, then the
bas-yakhshi is one or two camels and horses,
and the ayak-yakhshi is a horse, a cow and
khalats. Finally the usual bas-yakhshi is a
horse and khalats, and the usual ayak-yakhshi
is cows, sheep and goats. After this the father
sends to the groom's aul for the kalym and
receives it according to the following reckoning:
for 120 sheep he gets 80, for 60 he gets 40,
for 40 he gets 27, because a part is counted
as future offspring. The groom first pays the

584 583 kalym or part of it and gives gifts /343/ to the kinsmen, and pays one yakhshi, usually the ayak-yakhshi. Then he carries the remaining yakhshi himself when he rides for the first time to the bride's, and this yakhshi is called 'elu'. For this he receives the right to visit the bride at night, and spends about three days in the aul, secretly, as it were. He steals into the tent during this time and the parents of the bride act as though they knew nothing about it. In order to receive the right to visit the bride during the day the groom again gives gifts. To her father he gives the so-called 'tui-mal' and to her mother a payment for her milk, 'syut-ake'. The value of the tuimal, which depends entirely upon the wealth involved, and among the righ may be from 50 to 100 horses and one harness, is returned to the groom in the form of the bride's dowry if the marriage is broken off. The match-making sometimes lasts quite a long time, perhaps a year or more. During this time all the entertainment of guests is at the expense of the bride's father. [585] Only after this period is over does the groom ride to fetch the bride. For this he puts on his best clothing, mounts his best horse and arrives at the aul of his future wife. Here a tent has already been prepared for him, and after a prayer by the mullah, which is actually the wedding, the bride and groom are led into the tent and left there alone. All these arrivals are of course accompanied by feasts and entertainments but the groom suffers especially during the last visit for the relatives of the bride take away everything, his horse, clothing, weapon, etc. In addition, all through the match-making the bride's brother has the right to steal anything he wants from the groom without paying any fine for it, and if he is caught he

584 is only given an ordinary beating. From all
this one can see that the marriage consists
583 of a civil agreement under a show of gifts,
and both sides have almost an equal interest
in conforming to it. But the real advantage
goes to the bride's kinsmen who receive gifts
and return nothing. Sometimes the bride is
not given so informally to the groom, and she
must be taken by force, and yet certain customs
are observed in this case as well. After the
final cohabitation, the newly-weds return home
and are accompanied triumphantly, and then the
celebrations begin at the groom's father's and
at his expense. It is self-evident that the
number of gifts and the elaborateness of the
feasts are always in proportion to the means
of both sides.

764 /344/ Burial. According to Kazakh custom
the deceased is washed and dressed in his best
clothing, and sometimes he is wrapped in a
khalat. If a man has died, his wives are required to set up a terrible wail of despair
and repeat this ceremony mornings and evenings
for a year. In these cases the neighboring
women never lag in visiting the one in mourning
in order to wail with her to satiety. At the
funeral the mullah reads prayers twice; at home,
before the body is carried out, and at the
actual burial. They dig a pit with a wooden
floor for the deceased, or they place him at
the side of the main pit. Graves are usually
on elevations, and over them they make memorials of wood, stone, clay or earth, sometimes
in the form of buildings with a round cupola
and turrets. It is remarkable that very often
the Kazakhs depart in this case from the Moslem
rules and make images of animals and people in
765 these tombs. Of course, at the burial there
is usually a feast for the guests, but the

765 main banquets are given at the funeral feasts (ash) which are 40 days after the death and one year after it. At these funeral feasts they put on horse races and a feast, and as a result they are very expensive for the relatives.

527 [796] Holidays. The Kazakhs do not keep the Moslem holidays particularly, though they do observe certain fasts(uraza) and celebrate certain days, for example, Kurban-Bairam and others. Their chief celebrations, however, are of a family or folk character, that is, weddings, funeral feasts, or celebrations held on some kind of joyous occasion in the family of a rich and well-known man. Celebrations in such cases often take on a general character and acquaintances and strangers come together there. The celebration begins with a general feast and only then proceeds to the 526 games. The chief amusements are the horse races (baiga) with prizes which are often quite considerable. After this, contests between strong men are very popular, but they never involove fighting with the fists. Finally there is foot racing but the prizes for this 524 are quite insignificant. Games among the young people of both sexes are quite common. The most amusing is the one in which a girl is mounted on a horse and armed with a whip, and is followed by young men. Whoever overtakes her and catches her has the right to kiss her and is allowed other minor liberties, but the amazon is an expert with the /345/ whip and strikes down unwelcome suitors at full length with blows, to the great delight of the onlookers.

527 554 According to Kazakh custom an honored figure is chosen at the celebration to distribute prizes and direct the entertainment, a bey

527 or a sultan. Here the right to preeminance is
554 decided either by the seniority of the clan, or
by the importance of the family if it is a
sultan. The person who is given this position
of seniority is treated with the greatest
respect. This is expressed, among other ways, in
the fact that during the feast the cup of meat
which is brought to him contains the head of
the slaughtered animal.

During these banquets the persons of honor as a sign of special graciousness, feed a younger brother with their own hands with pieces of meat and fat, placing the food unceremoniously in the mouth of the lucky fellow considered worthy of such an honor, while he usually crawls up to them on his knees. During this time beggars and servants usually wait for the end of the banquet, standing or sitting behind the feasters, and from time to time the honored guests throw them pieces of meat and bones. Afterwards the remains of the banquet belong to this hungry brotherhood and to the women.

855 The rearing of children among the Kazakhs
is crude and perfunctory. Neither father nor
mother bothers about them particularly. Usually
the children up to the age of 12 or 13 run
about in the summer naked or practically naked,
in some kind of a rag. In the winter because of
of the cold they often hide among the sheep,
which are allowed into the tent, and there only
their half-shaven, half-shorn heads pop up among
the rams and gaze with wild, sharp eyes at the
578 newly arrived visitor. Like all primitive
creatures, the Kazakhs do not hesitate to use
expressions rising to the highest degree of
cynicism when they quarrel. But the head of
the family only rarely beats the other members.

8:Kostenko -32-G-4,5(1868-80)1880 RL1 Turkestan
Kazak RQ2

674 Stealing among the Kazakhs is a rather
685 widespread crime. They steal horses, primarily.
If the thief is caught there is the custom of
taking the stolen animal away from him and adding
to this a fine of twice its value. As the
Kazakhs say - in such cases it is almost always
a question of horses - ' on the neck an addition,
to the tail a support ' (in Kazakh: muinena
kossau, kutenia-terkiau). This punishment is
695 called 'aip' or 'aibana'. In case there are
no witnesses, the oath of some outside person
is needed /346/ who is known for his honesty
and who knows the accused. If such a person
is found and wishes to give his oath on the
innocence of the accused, then the latter is
definitely released from the charge. It must
be said that this is a very reliable way in
[577] general of learning the truth. It costs the
Kazakh nothing to lie himself, but for some
reason he will not consent to take someone
else's lie upon himself.

In general, the oath, as soon as it happe
between Kazakhs and not to aid an infidel, that
is, a Russian, has a very serious significance
and is considered sacred. At the present time
it is usually given with the kissing of the
Koran in the presence of an honored person or
mullah, but earlier, various rites were observed.
For example, it was necessary to lick
the fingernail, looking at the sun, or to say
the oath with the muzzle of a loaded gun in
the mouth. This has already gone out of use
[778] today. In important cases, however, even now,
those who are to swear are invited to some
holy sepulchre and it is suggested that as they
say the oath they cut off the branch of a holy
tree there. It is a rare Kazakh who will consent
to this sacrilege if it is a false oath.

8:Kostenko -33-G-4,5(1868-80)1880 RL1 Turkestan
Kazak RQ2

681 Among alomst all ancient peoples and among the Kazakhs there existed the law of retribution, that is, death for murder or rape - and mutilation for mutilation. But time and the prevalance of a new order have changed this custom. However, down to the Russian domination, ransom was permitted for murder. For the death of a man a thousand horses were usually paid, and half that for the murder of a woman. This ransom is called 'kun', and when the crime can be hidden from the Russian authorities this is done even today.

692 In general all legal judgments, civil and criminal, just as all public affairs, according to custom can never depend on the will of one person, but are always made with the agreement of several elders, beys or honored persons in general. These persons had and still have today the right to receive a tenth part of the property of the guilty person, or, if it is a civil matter, the same share from the payment
696 of retribution which they decide. The 'baranta'
628 is a completely unique crime among the Kazakhs. The beginning of these feuds was almost always legal, that is, they usually began from the unwillingness /347/ of one of the contesting parties to abide by the decision of the elders. In such a case the injured party had the legal right to obtain satisfaction by force, that is, to make raids, steal cattle and capture the people. It is self-evident that those who were plundered did the same in return, believing that more had been taken from them than should have been according to the legal judgment. Thus the stealing, robbery and murder committed by both sides confused the question more and more, and quarrels and feuds lasted in this way for decades, eventually even dividing clans.

8:Kostenko -34-G-4,5 (1868-80)1880 RL1 Turkestan
KazaK RQ2

628 At the present time these internal quarrels have almost all been ended, or, to be more precise, they cannot break out in the old form because the Russian forts and the Russian authorities prevent it. So the word baranta has gradually received a somewhat different meaning. Now it means either simply robbery, or else banditry, which is prosecuted very severely by the Russian authorities.

567 In earlier times the Kazakhs had slaves from all the surrounding nations of different religious faith. Even Moslems, - Shiites, e.g. Persians, who were considered heretics, were taken as slaves. Finally, since the religious principle is very weak among the Kazakhs, they took practically everyone who fell into their hands as slaves, without making a refined analysis of their trend of thinking. Now with the installation of Russian authority slavery on the steppe has gradually disappeared.

771 Religious instruction. The Kazakhs, as we know, are Moslems, and are usually considered Sunnites, although this is absolutely without foundation since, broadly speaking, these people are very undeveloped at the present time in regard to religion, and do not know themselves exactly to what religious sect they belong. Most Kazakhs have only a vague idea of the existence of two Moslem sects, Sunnite and Shiite. Not only that, the actual essence of the religion is completely unknown to them. This is probably explained partly by their nomadic form of life, and partly by the fact that they have lived and live still surrounded by peoples of various religions: Christian, Moslem and pagan, who are all equally antagonisti

8:Kostenko -35-G-4,5 (1868-80)1880 RL1 Turkestan
Kazak R92

771 to them. Indifference toward religious questions will be retained by the Kazakh, however, only until /348/ he comes into contact with more highly developed people, that is, until external conditions affect him. In such cases, the Kazakh will become more exacting in regard to religious rites and questions, since, strictly speaking, this religiosity is nothing more than a previously hidden feeling of nationality expressing itself in this form. [186]

769 Among the religious rites of the Kazakhs veneration at the tombs of famous ancestors and the custom of praying in the cemeteries are very remarkable. Earlier it was not difficult to create a Kazakh saint (aulye). It was only necessary to be a bold robber and to leave a fine estate so that the heirs might build a great tomb, or else to be killed in battle. At first the tombs of such persons were visited by descendants (rodovichami), then, in general, all those who came, looking at the others, also began to pray and to bring gifts. These presents are very unimaginative, consisting usually of many-colored rags torn from the clothing, or of bones, especially horns and heads. All this is thrown and spread out on the tomb and around it, constituting a kind of sacrificial offering reminiscent [778] of paganism. If a tree or bush which is rare in the steppe grows in such a place then the holiness of the tomb is increased, and prayers said there are considered extremely efficacious and pious, just as oaths there are considered particularly binding.

659 At the present time our government does not attend to the appointment of mullahs nor to the building of mosques for the Kazakhs.

8:Kostenko -36-G-4,5 (1868-80)1880 RL1 Turkestan
Kazak RQ2

793 Any man who is the slightest bit literate can be a mullah. There are very few of them in the steppe, however. These are people for the most part who can scarcely read the Tatar language, and do not know a single word of Arabic, but have learned several prayers from the Koran by heart. These mullahs travel about among the auls, performing marriages and participating in funerals. But quite often weddings and funerals take place without them as well. In the Kazakh wedding, as has been said earlier, the civil part, that is, the property, plays the main role, while the funerals of the poor must perforce take place without mullahs, since there is no profit from the poor. There are among these mullahs some persons who have received some /349/ religious instruction in Samarkand and Bukhara and who are venerated by the people, but the majority are pitiful ignoramuses and parasites, extracting various advantages from a gullible people, resorting to sorcery for these ends and in general to rites and inventions out of their own imagination.

771
797 In spite of this weak development of religious ideas among the people and the complete absence of a Moslem ecclesiastical hierarchy, it may be said that there is very little Christianity among the Kazakhs. One obstacle to the dissemination of the Eastern Orthodox faith is the veneration of ikons, which is oriented too sharply against the first principle of Islam and is completely incomprehensible to people who have grown up under the influence of diametrically opposite views on this subject. A more important reason for the lack of dissemination of Christianity among

8:Kostenko -37-G-4,5 (1868-80)1880 RL1 Turkestan
Kazak RQ2

771 the Kazakhs is the form of action adopted by
797 the Russians themselves, who have long since been taking pains to make the nomads zealous Moslems, and have built mechets and established mullahs, etc. for this end.

771 But the suffocating atmosphere of the mosques can never be attractive to the nomads, who are accustomed to the open air of the steppes, and consequently none of the Kazakhs attend the mechets built by the Russians.

788 Although the Kazakhs are officially considered Moslems, the Moslem rites are only little known by them. Of the namaz /prayers/ performed five times, they observe only the
785 morning and evening prayers. The Kazakhs have a decided aversion to the fasts because of inherent gluttony and because of the impossibility of picking and choosing their food.

000 In summary, the religious indifference of the Kazakhs is very conducive to the introduction of a more civilized influence among them.

871 Education. In regard to education, the Kazakhs are at a very low stage of development, although their ability is quite good, as far as one may judge from those who received some education.

[212] At the present time there is, of course, very little literacy among the Tatar people. Only the mullahs and functionaries can read and write. Instead of signatures the people use the stamps of their clans. Usually, the instruction of the young is handled by the mullahs who move in winter for this purpose /350/

871 somewhere into the midst of the numerous winter
camps, and collect the children, almost ex-
clusively boys, for several hours every day.
The little girls learn to read and write very
rarely, and only at home with their parents.
[876] The instruction consists of learning verses
by heart in chorus and in a singsong voice,
supplemented by dictation of Tatar phrases.
In the instruction there is no unity and no
definite rules. As a result it often happens
that the pupils of one mullah can make out
only with difficulty what is written by the
pupils of another, because they have learned
ortography by different rules.

674 Moral training. The evidence from juri-
dical statistics for the nomads is very in-
complete, because most of the misdemeanors and
crimes remain unknown to the authorities due
to the extent of the territory and the mobility
[186] of nomadic life. In addition, many crimes
are concealed consciously from the Russian
administration by the nomad leaders because
they consider it a sufficient accounting to
settle them in the native manner. Furthermore
it cannot be said that justice suffers parti-
cularly because of this. In any case the people
are satisfied with it and prefer a judgment
according to their ancient customs to our
criminal or civil court practice, which is
definitely inaccesible to their concepts.

181 The character of the Kazakhs has all the qualities of the character of young nations and those, so to speak, not yet formed. In its main features their character is similar to the common Asiatic one, that is, the Kazakh has a conditional honesty and bravery as long

181 as he sees a possibility of success or gain. Vindictiveness also constitutes one of his motives, when he is not inclined to stealing. Most Kazakhs are very cold-blooded in appearance and in general try to seem to be men in [158] control of their passions. Yet this is a mask for as soon as this false equilibrium is destroyed by something, they are seized by a terrible quick temper and fury sometimes leading to frenzy and raging which spares neither them- [147] selves nor others. The Kazakhs have a remarkable ability to bear physical pain. Probably this is a consequence of their rough upbringing, which to a still greater degree makes them insensitive to the sufferings of others. In this connection the women form a praiseworthy exception, and in the past more than one unhappy /351/ prisoner was indebted to them for the easing of his fate, and sometimes even for his freedom.

461 As a result of their limited desires the Kazakhs are lazy. The Kazakh works hard only from extreme need, and when his stomach is full and his body clothed, then for the most part he prefers the eastern keif (delightful idleness) to any work.

203 Idleness and boredom have aroused curiosity in him. 574 The Kazakh not only loves to listen to news, but along with this he has a great inclination to tell about things. Every smallest event or incident, no matter how trifling, gives him an excellent occasion to ride to the nearest aul and relate in great detail his khabar or news. It is self-evident that during this the Kazakh is not averse to adorning it a little. To know some interesting

Kazak RQ
Sart RN4

K 203 574 khabar is exactly the same as having an invitation ready in one's pocket to a filling dinner in any aul. As soon as the newcomer says that there is khabar, he is regaled at once and he eats and relates it to his hosts. Then at once one of his hosts uses this opportunity to get something to eat in the next aul, and hurries off there with the news. This explains the unusual speed with which rumors spread in the steppe.

K 177 Upon contact with advanced nations, the Kazakhs adopt their superficial gloss and their habits for themselves with remarkable rapidity, but without losing their own nationality or being contemptuous of it. K [811] The sciences are quite accessible to them and they understand especially easily an analytic type of exposition. K [609] They do the Russians full justice, recognizing in them a moral and physical advantage. Thus they have the saying: Sary-kazak kara-kalmak, sary-urus kara-kazak, which means, the Kazakh is as much whiter or brighter than the Kalmyk as the Russian is more than the Kazakh. This proverb applies just as much to moral qualities. Thus the Kazakhs often come to Russian functionaries to be tried.

/352/ The Sarts

S 101 The origin of the Sarts. There is no Sart people. But the Russians have followed the nomads in using this name for the sedentary population of Turkestan, the people who live in the towns and villages and work in agriculture, the crafts and in trade. The people who have been given this name differ greatly both in language and in origin, but possess

101 common spiritual and moral qualities, and also follow almost exactly the same way of life.

The word Sart is used to designate:
1) Tadzhiks, an Iranian people, the primordial inhabitants of Central Asia, who now live primarily within the Zeravshan okrug and partly in the Khodzhent (modern Leninabad) uyezd; (1)

1. Cf. p. 332.

2) the sedentary Uzbeks, Tatars, Kazakhs and various peoples, stemming from a mixture of these. They populate the native towns of the Syr-Darya and Fergana oblast' and the Zeravshan okrug and live as tradesmen in the towns of the Semirechie oblast'; 3) the Taranchi, who are a sedentary Moslem people constituting the predominant population of the Kuldja region.

All these peoples, bearing the common name of Sarts, do not call themselves by this name, but are called by the names of the towns in which they live. Thus a resident of Tashkent calls himself a Tashkenlyk (a Tashkentian), a resident of Khodzhent a Khodzhenlyk and so forth.

183 Apart from the common name, the Sarts have also adopted a common manner of life and occupation. In this regard the people of Samarkand, Khodzhent, Tashkent and Kuldja are very similar to each other. Their social and civic life and even their character has been found formed under the influence of the levelling Moslem codex, the 'shariat'. On the other hand the physical type and speech

000

8: Kostenko--42   G-4,5   (1868-80)   1880   RL1 Turkestan
Sart RN4

144 On the other hand the physical type and speech of the Sarts shows extreme diversity according to the blood which predominates in this or that population. In this regard the residents of Samarkand and Khodzhent are a type closely approaching the basic Iranian or Tadzhik type, the true representatives of which /353/ are the mountains Tadzhiks or Galcha, the aborigenes of the country. These people were forced out by the conquerors into gorges difficult of access, and thus have been enabled to maintain their primitive purity. Those living in the valleys have always mixed with the various peoples coming in, so that a mixed type developed. This is why one can often see traces of the Turkic people in the Tadzhik valley Sart type and, on the other hand, the Uzbek Sart often bears in his face the stamp of the Iranian type. As a result a general Sart type is hard to define. One can only say that this type is quite handsome, that the facial features are regular and pleasant, the height is medium, the body build is delicate and not robust.

197 The language of the Sarts is also varied: in Samarkand and Khodzhent for example, they speak Tadzhik, while in Tashkent, Kokand and Kuldja they speak Turkic. But on the other hand, as was said earlier, the form of life, the morals and customs are almost the same.

291 Costume. The costume of the Sart is very monotonous. All of them, from the rich to the last beggar, old and young, wear clothing not only of one style, but almost of the same materials.

The most ordinary costume of the Sart

291 is the khalat (tun), which is bound at the waist with a belt or in most cases simply with a piece of material, on which a scarf is twisted. The breadth of this belt among the well-to-do Sarts can be up to half an arshin or more. The upper part of the khalat among the more wealthy Sarts is covered by another which they do not belt. On the head, in addition to a flat cap, 'tuppe', most of them wear a turban, which is usually of white muslin. There are towns, however, where they also wear red, grey, green and in general colored turbans. On their feet the Sarts wear soft boots without heels (masy), over which they put on 'kavsh' (overshoes), usually green, which are pieced together of horse hide (saur) which has been dressed in a special way. The kaush are made with heels and sharp-pointed toes, somewhat turned up, [576] ending in a small strap. The Sarts always remove these kaush before entering a mosque or a room.

The Sarts do not wear shirts, except for the mullahs, who have them with clasps at the shoulders. All other Sarts wear /354/ white khalats in place of them, which extend somewhat below the knees and have one tie under the pit of the stomach.

In summer the Sarts change this khalat for a tun, and then put a belt around it on which they hang flint for fire, a purse, a knife in a leather sheath, a whetstone and a copper case for wooden toothpicks.

252
262 Food. The food of the Sarts consists of 'shurpy' (a lamb bouillon, prepared with cayenne pepper and sour milk), 'kaurdak'

8:Kostenko -44-G-4,5 (1868-80)1880 RL1 Turkestan
Sart RN4

252 (lamb cut in small pieces and fried in lard of
262 the fat-tail sheep together with pieces of flat cake and fried eggs), 'mante' or 'pilmene' (similar to ravioli, with meat filling), 'samsa' and 'gosh-kuldy' or patties. These last are round in the form of buns. There is also 'kebaba' or shashlik and finally 'palau' or 'pilaf'. The last dish is particularly widespread in Central Asia. The native likes it very much and calls it alone 'ash' (food). Pilaf is prepared in the following way. Lamb cut into small pieces, together with finely shredded carrots (sabza) and onion (piaz) is cooked in a kettle in melted fat-tail lard. Then rice (grunch) which has been washed and drained is put into the kettle, salted, sprinkled with pepper, and some also put in raisins, then water is poured in on top and it cooks until the rice appears above the water. After flattening it out with something bitter, and adding onion in the spaces between, they cover the kettle with some sort of clay cup around which they put a towel so that the steam will not escape and make the rice tough, and then they decrease the fire and let it stew practically on top of a few hot coals. Rice should not stick together in the kettle like groats, but every grain should be separated. The Sarts eat their pilaf with finely shredded black radishes, and sometimes they add pomegranate or cherry juice to this. However, not all the Sarts live on the food described above. Only the wealthy cook pilaf or some other dish at home every day. The majority are satisfied with flat cakes (nan), which serve as bread, and in the summer with melons, dried apricots and other fruit. Only on Fridays and on annual or family celebrations do they cook Kavrdak, pilaf or other dishes at home.

000 kaurdak, pilaf or other dishes at home.

784 Sometimes the Sarts suspect that the food has been desecrated /355/ by something unclean, and are not sure it is fit to eat. This problem is settled by a 'mufti' (1).

693 1. A mufti is a kind of secretary to the 'kazi' (judge). In earlier times he drew up agreements and pleas, and recorded the decisions of the kazi. All pleas, decisions and acts are countersigned by the seal of the mufti. When a plaintiff comes to him, the mufti must interrogate him in detail, and then if no contradictions or lies appear in the words of the plaintiff, he makes out the plea in writing. If the contrary is the case he refuses to write the plea.

272 The most common and favorite drink of the Sarts is green tea. It is the indispensable component of every banquet. Among the
273 intoxicating beverages the Sarts drink 'buza'. To make this, first they soak millet in hot water for three days, then they pour out the water and put the millet into a kettle, adding sheep fat, and stew it until it has the form of a thick mass. When it has cooled they put this mass into large clay pots, pouring in meal from fermented millet and in the morning when the buza begins to froth they knead it with their hands, add a double quantity of water, and the buza is ready to drink. A second heavy drink is 'koknar', made from the heads of poppies. This drink is especially bad for the health, and a Sart who is partial to koknar will already be pale and trembling

273 at the end of a year and a person incapable of anything. Koknar addicts usually drink it by the glass three times a day: early in the morning, at noon, and in the evening. In this passion for heavy drinks the true believers show a desire to pass by the Koran, but in such a way that the wolves will be satiated and the lambs whole.

276 The Sarts use tobacco in two ways. They smoke it in a local narghile (chilim) made of a pear-shaped gourd into which they pour water. In the upper narrow part of the gourd they place a pipe, and at the bottom a short mouthpiece is attached. The Sarts also chew tobacco which has been ground. When smoking the natives sometimes mix 'nashi' (hashish) with the tobacco. This is prepared from the remains of the husks of hemp seeds obtained during the threshing of the hemp (bang). This is rubbed and sifted through a fine sieve, and the meal produced from this is placed in a kettle and put on the fire to roast for /356/ an hour, and during this time it is stirred from time to time with a wooden stick. When the meal has become oily, they pour it into a small wooden mortar and begin to pound it. Three or four persons take turns pounding it and after two hours of constant pounding the meal is transformed into a sticky yellowish mass. Then they pour 'zygir' oil (1) or sesame oil into it, after which they pound again until the meal is changed into a dark green dough, and then the nashi is ready.

1. Zygir is flax. Since one seed of hemp yields little oil, the natives add a flax seed to it, and therefore this oil is called "of zygir".

8:Kostenko -47-G-4,5 (1868-80)1880 RL1 Turkestan
Sart RN4

252 The Sarts have delicacies, in addition to fruit, which may be pieces of sugar, added unfailingly to every entertainment (dostorkhan), of egg whites beaten with sugar, or halva, sugared pistachios (rusta), small sugar rings (parvarda), fine pellets (bogarsak) baked of dough mixed with cracklings left from the fat after pilaf, or sugar candy and so forth.

527 Holidays. There are three major holidays among the Sarts: New Year's (arsol), Ruza-Khait or Ruza-Sail, and Kurban-Khait. In addition to this the Sarts celebrate every Friday (dzhuma). These holidays, except for dzhuma are movable. Few as the Sarts' holidays are, the entertainment they perform for them is still less. On these occasions they have dancing by bachas /dancers/, fights between quail, or partridges, racing (baiga) and racing with a kid (kok-bari - grey wolf). In this last amusement the riders try to snatch a kid from each other, a kid which has been butchered and thrown over the saddle.

Customs during birth, matchmaking, marriage and burial. After the birth of a son
553
851 the father of the baby says a prayer and names him. As soon as the news has spread about, the neighbors come to congratulate him and a
852 feast is prepared for them. When the boy has turned 9 or 10, the ceremony of circumcision is performed, at which time a celebration (toi) lasting three days is held for relatives and friends. Every guest brings a dish of something to eat to such a celebration, and the host serves them these dishes. Then as they depart, /357/ the guests receive the same food and the same quantity of it which they

852 brought. The men invited to such a celebration do not give food but something more substantial, as for example, a sheep, a horse, and the like. The host then returns the gift when a similar celebration takes place at their houses. After the three days have passed the circumcision takes place, during which the mullah reads a prayer.

584 Matchmaking among the Sarts usually takes place with the help of matchmakers, and if the parents agree to give their daughter in marriage the matchmakers even make the agreement as to the amount and kind of kalym which the groom must pay for the bride. In addition to money the kalym also includes various toilet articles, necessary to the bride, as for example, khalats, 'beshmets' /long Caucasian coats/, oils, earrings, rings, shawls, etc., and also sheep, rice, carrots, grapes and so on, which are necessary for the wedding feast. They do not make the agreement as to the dowry which the bride brings to the house of her future husband, and the groom ascertains this only after the wedding.

585 Although according to custom the groom must not even see his bride before the wedding, the Sarts often bribe a woman they know to conceal the groom in her quarters and invite the bride for a visit, thus giving the groom an opportunity to see his intended. The actual wedding ritual takes place in the following
585 way. When the kalym has been paid and the day of the wedding
586 settled, then they agree upon the forfeit for breach of contract which the groom must pay his wife in case of a divorce. The amount of this forfeit is determined by

[586] the mother and the female relatives of the
bride as well as those invited as witnesses
585 to the wedding rite. After this the mullah
reads a prayer and asks the bride, through a
door, whether she will marry this man. Having
received her consent he turns to the groom
with the same question and after an affirmative
answer the mullah gives him a glass of water.
The groom drinks from it, then returns it to
the mullah who sends it to the bride. After
that, those present drink the rest of the glass
of water. After the rite the women lead the
groom into the sleeping quarters, after which
the bride is led in.

The first three days the groom lives at his wife's house, for she is still at her parents', and when he is returning to her from somewhere /358/ he avoids meeting passers-by. After three days the bride moves to the home of her husband and the routine secluded life begins for her.

764 The funerals of the Sarts are also not
distinguished by particular solemnity. As soon
as someone dies in a house, at once the women
there gather somewhere in a corner and begin
to wail and to tear at their faces. The neighboring
women drop in and join them and set up
a moan over the house of the deceased. The
relatives and friends of the deceased who are
informed of the event come to visit on the
first day. On the second day the body, wrapped
in sackcloth, is taken to the mosque, and after
the Koran has been read over him he is buried
in the cemetery, or where he asked to be buried.
765 The shroud which has covered the body is divided
among the relatives and friends. After the

8:Kostenko -50-G-4,5 (1868-80)1880 RL1 Turkestan
Sart RN4

765 burial those who attended gather at the home of the deceased where they listen to reading from the Koran. The reading from the Koran is repeated there on the second day, attended by the same persons. On the third day, after the morning namaz /prayer/, they go directly from the mosque to the funeral feast. Once more they listen to the Koran and after eating they disperse. The funeral feasts are repeated after seven and after ten days. In addition, on the annual holidays the women gather in the cemeteries and wail in remembrance of their dead, after which alms are distributed among the beggars and imbeciles who have gathered at the memorial.

671 The civil organization. The civil organization of the life of the Sarts, the marriage laws, the laws of inheritance and the like, are defined with great precision in the Moslem code (shariat).

871 Religious and intellectual training. The religious and intellectual training of the Sarts, as well as for all Moslems, are indivisible. Both are received in the schools, which are divided into two levels: the lower schools (makhtab), and the higher schools (medresse).

Both kinds of schools are located by the mosques for the most part and are maintained at the expense of the 'wakf', that is, estates bequeathed by pious people for the support of charitable work. The institution or the person who receives wakf uses only the income from the property bequeathed and has no right to appropriate it.

8:Kostenko -51-G-4,5 (1868-80)1880 RL1 Turkestan
SartRN4

871 /359/ The lower schools are almost always paid for by the group of parishioners, if not maintained at the expense of a wakf, so that every ward (mahala) in a town or village has its school. In general, in the Moslem world instruction is the affair of the community and of private persons, and the state has nothing to do with it.

872 Here we will examine the teaching in the lower schools first, and then proceed to the higher ones, using in our account the very detailed articles of Mr. Kun appearing in the Turkestanskie vedomosti (Turkestan journal) of 1876, Numbers 37, 47, and 48.

872
875 Primary schools (makhtab). The elementary school teacher is chosen primarily from the residents of the district in which the school is located. His salary is paid by the residents of the district, from one to two 'tengas' /20 or 40 kopecks/per house. If the teacher is invited from a distant district, he and his family are alloted special lodging near the school in addition.

There are no special requirements to receive the post of a schoolteacher. Beyond the salary from the community and the attending pupils, and sometimes, as was said, the furnishing of lodging, the teacher receives nothing.

872
346 All the pupils at the schools are day pupils. The interior of the school is extremely plain and simple. It consists of one room with several doors, substituting for windows. In the summer all the doors are open all day and in winter, all except the entrance doors

8:Kostenko -52-G-4,5 (1868-80)1880 RL1 Turkestan
Sart RN4

872
346
are blocked off with frames covered over with paper. Sometimes small windows are made over the doors. In the walls there are usually niches for overshoes, clothes and such things. A small square hole in the ceiling called a 'tabudan', open in the summer and closed in winter, with a lamp made of small wooden planks covered with paper is used to light the room. Schools of this kind which have no special housing near the mechet, are set up in the 'mikhman-khane', the vestibule of the teacher's house, and must be satisfied with such an arrangement.

On the floor is placed a framework of beams about 5 inches thick, parallel to the walls and a foot away from them, and these are joined together and cut off at the corners. This framework takes the place of tables for the pupils, who sit on the floor with crossed legs, and it serves as a kind of special school desk. The pupils /360/ sit on top of this framework, facing the inside of the room, and the teacher sits in their midst behind the beams forming the school desk. The classroom floor is covered with woven mats of reeds with felting, or simply with straw.

872
875
According to the existing custom, a father who has settled in advance with the teacher in regard to pay, usually between ½ to 2 tengas (1) monthly, depending on his means, brings his 6 to 8 year old son to school, and at the same time brings the teacher a 'dostarkhan', or gift of food, consisting of flatcakes and raisins.

[436]

1. A tenga is 20 kopecks.

872 The teacher accepts the raisins and the flat-
875 cakes which are usually nine in number or a multiple of nine, and treats the future comrades of the new pupil with them. Then, seating the new boy beside him the teacher gives him the first lesson, to start to repeat the following verses:

> Merciful God, enlighten the heart of
> Thy servant.
> This Moslem servant,
> Thirsting to read the Koran.
> He seeks Thy protection
> For he has sinned much.

Having blessed the pupil, so to speak, with the above verses, the teacher writes the Arabic alphabet, which consists of twenty-eight letters, on a board. The teacher explains the pronunciation of each letter to the pupil, then gives him the board and orders one of his neighbors to help him. In some schools when the teacher has given the new pupil a lesson he entrusts him to his 'khalife'.

The assistants to the teacher are called khalifes. Since the teacher cannot always spend the entire days in school, each has one or two khalifes. These are senior pupils, in relation to their time of entrance to the school. In the majority of cases they are chosen from the pupils who have already finished the course but have stayed in the school to perfect their calligraphy. In the absence of the teacher the khalifes work with the pupils, listening to the lessons they have prepared, assigning them new ones, and in general seeing that the pupils have something to do. The khalifes

872 875 receive no renumeration for this aid to the teacher. According to the present system, when the pupil himself declares that he knows the lesson, the teacher assigns him a new one.

872 /361/ Having learned the alphabet thoroughly, the pupils proceeds to the 'abdzhad'. The abdzhad is an exercise for memorization in which consonants are combined into words having no lexical meaning, but only numerical sense. All the arithmetic the pupils are taught in elementary school is comprised in memorizing combinations.

This mechanical learning of the cabalistic words of the abdzhad takes up from one /to two weeks. Having learned the abdzhad, the [875] pupil proceeds to the study of the Koran. At this time the teacher excuses the pupil for one day from his studies, and the grateful parents send the teacher one or two tengas as a gift for the progress made by their son.

When the pupil has learned the Alyamnasher, a chapter of the Koran, which concludes the third series (21 chapters altogether), there is a special celebration of the progress of the pupil, which also bears the name of 'nashran'. This celebration usually takes place in the following manner. The pupil's wrists are bound together with the hands turned up, and the teacher places in them an empty pencil case or box for an inkstand (kalyamdan). Then the pupil, accompanied by a senior student from the school and other school comrades, leaves the school and goes with his suite first to his parents and then to his relatives. Each of them is obliged to put some coins in the box, which are for the teacher.

During the entire procession, both to the parents and to the relatives, the senior pupil, the khalife, sings a special hymn composed for the occasion, called 'alyamnasher'. The content of this hymn is practically the same in all schools. It praises the talents of the pupil, the wisdom of the teacher and asks God to bless the pupil in the career he has undertaken, to study the wisdom of Islam. After every two lines sung or spoken by the khalife, the other pupils, his schoolmates, sing a refrain: 'bale', 'bale', which means — just so, just so.

Then the pupil advances to the reading of the remaining 58 chapters of that part of the Koran which is called Khavtu-Ek, which contains 69 chapters, among which are the 21 chapters first studied by the pupil. As he reads the Khavtu-Ek the pupil /362/ skips the chapters already read and repeated. When he has finished the Khavtu-Ek, he sets to work on the Kalyam-Sherif (the holy word) of the Koran.

This advance to the study of the word of God is initiated by a grand preliminary celebration and gifts which the pupil's parents give the teacher.

When the pupil has learned the whole Koran by rote, automatically, he progresses to the Chakhar-Kitab (1), a collection of the laws of faith written in Persian.

8:Kostenko -56-G-4,5 (1868-80)1880 RL1 Turkestan
SarTRN4

872 1. The Chakhar-Kitab or four books, consists of the first, Khak (the explanation of the name of God, the laws of religion, of ablutions, Namaza (prayers and the like), the second, Bidan (the knowledge of faith); the third, Kalik-nabi (the knowledge of tradition); the fourth, Khamdekhad (the glorification of God).

872 876 Until now[1] all the wisdom in the school has consisted in the automatic mastering of Arabic reading and writing. With the book Chakhar-kitab, the Tadzhik pupil advances to reading what is more or less interpreted, and to understanding what he learns. On the other hand for the boy of any other nationality, not speaking Tadzhik, his learning by rote changes only in regard to the sounds, but not in greater understanding of what is read and learned.

872 When he has finished the Chakhar-Kitab and presented the teacher with a gift from his parents of one or two tengas, the pupil takes up the book Mantyk, the writing of Sheikh Atar Valiya, written in Tadzhik. After the book of Mantyk, the pupil turns to the work of Hodji Hafiz, one of the favorite poets of the east. His poetry is written in Persian and is very widely known. A collection of his verses serves as an oracle in female circles.

[875] When he has finished learning Hafiz, the pupil brings his teacher the inevitable gift of the dostorkhan and two tengas, which follows the completion of study of every book, and the next day he starts in on the book Mirza Bidyl, written in Tadzhik. After learning this,

[1] [Ie: when the pupil has learned the entire Koran by rote--Analyst]

8:Kostenko -58-G-4,5 (1868-80)1880 RL1 Turkestan
SarTRMY

876 a school in the neighborhood makes itself known from quite a distance.

872 According to Central Asian pedagogy it is not acceptable to give the pupil lessons at home. According to the existing custom the pupils spend the entire day in school. The children gather at school about eight o'clock in the morning and remain there until sundown, going home only at noon for one hour to have dinner. The school program usually continues the year round, excluding Fridays every week and the holidays of Ramazan, Kurban-Bairam and New Year's. The teacher is not left without gifts if his work ceases on these days. On the eve of Friday, on Thursday, when the pupils gather at school, each brings the teacher one rich flat cake (kulche-nan). On this day school is in session until noon. Usually at twelve o'clock before the pupils are dismissed the teacher inspects the nails of all the boys, and those with dirty nails he beats with a book cover, a ruler or the board on which the alphabet is written. After the inspection /364/ of their nails all the pupils stand in a row facing the 'kaabe' (stone of Mecca) and the instructor teaches them the rules of the namaz (prayers). When the namaz is finished he reads the 'fatikha' (a prayer). Then he instructs the pupils how to behave toward older people, not to omit the time of prayer, to answer the questions of his parents respectfully and not to shout back when they are called with noises like "Ha" etc., and finally not to play skittles and other games on the streets. For disobeying these admonitions the guilty are punished with the 'falak' /cf. below/.

In addition to the advice lavished so

8:Kostenko -59-G-4,5 (1868-80)1880 RL1 Turkestan
SartRN4

872 In addition to the advice lavished so
876 generously by the teacher on Thursdays, he has a long stick for disciplinary measures which always lies beside him, also a bound book and a ruler to punish those who have dirty nails, and finally, a higher measure of punishment, the 'falak', made of a pole, half an arshin long, with a loop of rope at the middle. They take the pupil to be punished, bind his legs with the loop of the falak, and raise his feet, holding the ends of the falak so it will be easier to use another falak on his heels. Punishment of this sort is usually applied for escape from school duties. When a pupil has not appeared in school for several days a report is sent to his parents, and if it is shown that the absent pupil has been leaving home but not appearing at school, then some of his schoolmates are ordered to look for him. The deserter who is caught and sent before the teacher is brought to the falak, and those of his comrades who caught him are rewarded with the right of flogging him with sticks.

872 It is impossible to determine exactly the length of time it takes the pupil to learn the course of study outlined above. On the average it takes from 6 to 8 years. Much depends on the circumstances of the case. Quite often a boy who has finished the Koran is taken out of school by his parents to enter trade or work at home. For the same reason it is also difficult to determine the average number of pupils in the schools.

871 The number of pupils in attendance changes and fluctuates very much. Lately, with the occupation of the region by the Russians, the number of pupils attending

SartRN4

871

school has decreased considerably. Thus in Samarkand today the average number of pupils in each school /365/ fluctuates between 20 and 30, although even now there are schools where the teachers' reports show the number of pupils to be up to 60. Schools with this many pupils are certainly not numerous, however.

According to the reports of the natives of Samarkand, they had the largest number of pupils in school at the time of Emir Nasr Allah, when it was made a strict obligation of the 'rais' (policemen) to see that parents sent their children to school. During this time those parents who had children between the ages of 5 to 8 not attending school were subject to a money fine, besides which the rais led the children off to school. When Emir Muzaffar mounted the throne, however, little attention was paid to public education, and school attendance began to decline.

If one takes 20 to 25 boys in each district as an average number of pupils in the schools, the following figures appear:

Khodzhent /Leninabad/, 20 mahalas	- 400 boys
Ura-Tyube, 13 mahalas	- 280 boys
Dzhizak, 7 mahalas	- 140 boys
Zaamina, 2 schools	- 100 pupils
Samarkand, 80 schools	1600 pupils
Tashkent, 118 schools	2360 boys

Although literacy among the Moslem women in Central Asian cities is very limited yet in almost every city there are one or two 'bibi-khalife,' called bivsatun in some towns, 871 who have the special occupation of teaching Moslem reading and writing to girls.

The methods of teaching and organization used by bibi-khalife are the same as those used by the school teachers. The study of the books proceeds in the same manner, one after the other. The following figures of the bibi-khalife who teach the girls can serve as an indication of the literacy of women:

	9	bibi-khalife	in Khodzhent /Leninabad/
	7	"	in Ura-Tyube
	1	"	in Zaamina
/366/	5	"	in Dzhizak
	10	"	in Samarkand
	25	"	in Tashkent

The girls who study are usually children of rich people. For their schooling they assemble at the house of the bibi-khalife.

873 Medresse. Sarts receive their higher education in a medresse. The word medresse, from 'dars', meaning "reading", "lectures", literally it means the place where lectures are read, just as the word 'makhtab', from 'ktab', meaning "to write", indicates the place where there is instruction in reading and writing.

346 All medresses are built according to one general type. The most prominent part of the building is the facade of the entrance. This entrance is a massive structure, considerably higher than the other parts of the building, sometimes with towers on each side, or above, or with a cupola. In the middle of the frontal

346 is a huge pointed form, a niche, in the depths of which there is a disproportionately small wooden door with carving on it.

To this entrance structure the other parts are adjoined as though to the center. The building is usually constructed of fire bricks which are square and thin. The prominent parts are decorated with a multicolored glazed adornment, consisting either of holy sayings in artistic script, or simply of arabesques. Inside the entrance there are more spacious halls, sometimes adorned with sculptured alabaster work. This gives much beauty to these halls which are usually dark, lacking in real windows and furniture. Inside the entrance door a rather spacious court opens out in the form of a quadrangle, which is surrounded on all sides with the main part of the building. The court is sometimes paved with fire bricks or stones. The entire main part is divided into separate cells (khudzhra), which are not of the same number everywhere, but usually range from 20 to 60. The doors of all the cells open on the court. They have no windows. Usually the cells are situated in one-story separate buildings. In general the whole appearance of the medresse recalls a monastery.

/367/ The interior of the cell is melancholy. Usually the cells are five to six paces in length and about the same in width. Through the small door, which one cannot enter without stooping low, only a feeble light comes in. There is no furniture, except perhaps a chest of Russian manufacture which has found its way into some cells. In the

346 walls there are usually niches (chakhchi), taking the place of our chests of drawers, cupboards, tables, etc., where the books and wretched household goods of the students are kept. On the floor reed mats of closely woven twisted bast are spread out to sit on, and among the richer students, thin felt rugs and sometimes carpets are found. In general, however, luxury is not permitted.

In every cell there are three or four students.

873 There are no definite rules concerning the life of the student but, in general, the principle prevails that the student in the medresse is learning not only sciences but also morality. For this reason behavior not in accord with Moslem morals is not approved. For example, games like chess, or amusements like the partridge fights which the natives like so much, or music, are not considered suitable for the students. In their free time when they are not studying it is recommended that they meditate, and those who have wives go home.

Externally, life in a medresse has a pleasant appearance to the foreign observer. The visitor usually finds the students either in their cells studying something, or in the court of the medresse with books in their hands.

The staff of a medresse is made up of the person in charge of the household management, the instructors and the students. The director of the household (mutevalli) is one of the clergy who is related to the founder of the medresse.

8:Kostenko -64-C-4,5 (1868-80)1880 RL1 Turkestan
SartRN4

873 Under the Moslem rulers confirmation of these duties depended on the rulers (the khans or begs). Apparently, under Russian rule it is simply transferred from one person to another by hereditary succession. The duties of the mutevalli include superintending the property belonging to the medresse, and the extraction of income from this property. One tenth of all the income of the medresse is for the use of the mutevalli. He usually does not interfere
873 with the teaching division. /368/ The teachers are called 'mudariss', which means in trans-
875 lation "lecturer." They are men chosen from those best known for their scholarship. Often the calling of the mudariss is combined with the duties of the kazi. As a general rule the best mudarisses teach in the richer medresses. In addition to the profit incentive, however, the mudarisses are led to teaching by the need of the spirit to teach others their knowledge, since this is a deed pleasing to God according to Moslem views. A certain part of the income of the medresse is set aside for the salaries of the mudarisses. In addition to this they are rewarded by the fact that they enjoy great respect in the community.

873 The students are called 'talibul-il'm', which means in translation "pursuer of knowledge," and fully corresponds to the European word "student." They are also called 'shagirds', or "pupils." Grown boys enter the medresse, not younger than fifteen years old, and also mature men. Quite often one may find decrepit old men among the students, for whom the end is already near. The students number among them residents of the town or village where the [illegible]edresse is, and outsiders (musafirs).

873 No formal requirements are made of entering students, and no personal documents are collected. Thus, for example, Tatars, emigrants from Russia, are very often found in the medresses. They are accepted eagerly not only in Russian dominions but also in Bukhara and Karshi. The students receive part of the income of the medresses for their maintenance, but this is usually the smallest part. In Tashkent, for example, a student at a medresse gets from 50 kopecks to 1 tilli (4 rubles) a year. Thus the students themselves must seek means for their support. They obtain this in the form of alms distributed by the town residents on holidays or family festivals, as for example, the circumcision of the children, marriage, etc. Sometimes the students work at some sort of suitable occupation like copying books especially chosen for study in the elementary schools, or they may cobble, and the like. In addition, the poor students do some sort of work for the rich ones, for example, cooking the food, and for this they receive food themselves.

/369/ The course of instruction in the medresse is not determined as to time. A student may leave the medresse with equal right at any time as well as continue his attendance as long as he feels it fitting. It is not unusual to find students who have been continuing their course at the medresse for 30 to 40 years, and still do not wish to finish. Usually they refer to the depth and breadth of Islamic learning, saying that if a bird were to fly at its natural speed for thirty thousand years in a straight line, the territory covered by it would scarcely give an idea of the profundity

8:Kostenko -66-G-4,5 (1868-80)1880 RL1 Turkestan
SarTRN4

873 of Islamic learning. But actually the matter can be explained much more simply. They do not wish to part with the cell, to which they have grown as accustomed as to their own home, and where they can find some piece of bread without any work. If one does not count these old inhabitants of the medresse, the majority of the students do not go through the full course of learning included in the general program. They are satisfied with the reading of one or two books, and then either turn directly to their occupations, or go away to continue their wandering. Then, as soon as they feel like resting they again obtain a place at another medresse.

873 874 The students[1] are divided into three categories or courses, in accordance with the success of their studies and partly according to the subjects studied. These categories are: lower, intermediate and upper. There is no strict division between these courses, however. They correspond approximately to the three courses of our theological seminaries, as they were formerly organized: rhetoric, philosophy and theology. Thus in the medresse those studying grammar and to some extent rhetoric are considered to be in the lower course, dialectics and metaphysics belong to the intermediate course, and the upper course is law, which also includes the study of divine worship. There is no strict necessity for the student to progress gradually through all three courses. He can begin with the study of any subject, according to his own judgment, and usually, in the majority of cases, students turn to the study of law, and limit their education in the medresse to this. To study the whole course is a great luxury and is not done by many high priests of Islamic learning

[1] [i.e. at the medresse —Analyst]

Sart RN4

873 874 876 /370/ The method of instruction,[1] is to have the student read some work and if possible learn it by heart, while the mudariss explains its meaning.

Usually at the beginning they read short textbooks, containing an exposition of the subjects of dogmatic form, and they learn simple propositions. Then they advance to works containing more or less extensive commentaries, along with an explanation of the sense of the text, an index of sources, and a statement of argumentation. This means is used especially in the study of law (shariat).

[671] Moslem law is built upon the idea that the entire order of man's life down to the last details is foreseen and predetermined by a higher divine power. Therefore the science of law, which sets forth the norms by which divine order must be realised on earth is directly dependent upon theology, and as a practical consequence, serves as the crown of Islamic learning.

871 From what has been said[2] of instruction in the medresse it is easy to see how one-sided Moslem schooling is, and how far the Moslem program is from the program of European schools. The Moslem school has never even heard of science based on facts and on observations made by the inductive method, such as physics, chemistry, history, geography and others. The entire Moslem school program is permeated with a strictly speculative but religious principle, and this is carried through very consistently and systematically, capturing the mind of the student from the very beginning and drawing it irrevocably in one direction, by the evidence of dogmas,

[1] [i.e. at the medresse — Analyst]

[2] [see category 116, pp. 66-67 — Analyst]

871 argued by dialectics and deductions. All paths departing from the circle of knowledge defined by religion are cut off for the Moslem student. He is fated to know only what the authors of the works he is studying knew 500 or 1000 years before. It is sinful and forbidden for him to know more. He is required to exercise his mind by the same gymnastics which were defined so long ago. The use of other devices makes him a monster in the eyes of the believers, an out-
815 cast. He is required by his authorities not to believe in a definite scientific order of rotat-
821 ion of the planets, /371/ in laws established
823 by physical phenomena, in the forces of nature, in historical facts, purged by criticism from any admixtures of fantasy. He is required to know that there are seven heavenly spheres, inhabited by creatures of heaven, and that everything done on earth is carried out by the direct will of God. He must know that the whole earth is divided into seven climates, and that the Moslems are called from above to rule the peoples The history, geography and cosmology of the Moslems are full of absurd fables and fantastic legends. The mind, bound by the chains of slavery, cannot break out alone from this darkness, this chaos, to a clearer path, cannot make the existence of man more meaningful and reasonable. There is an important and exalted goal for Russian influence in the east: to destroy the intellectual chains of Islam and bring these people closer to the broad development of mankind.

771 Religious development. In spite of the fact that among the Sarts religion enters all facets of public and domestic life, yet the population cannot be called religious. Even the mullahs and kazis do not know the Koran

771 and the shariat well. Only the muftis are well enough acquainted with the shariat, which serves them as a reason for existence. Of the ordinary people many do not know even the most ordinary prayers.

The Sarts consider the requirements of their religion, such as praying five times a day, making ablutions, etc., a boring formality, the more so since in earlier times (and even today in the independent khanates) there were special officials (rais during the day, and the kurbash at night) using sticks to force the people to perform these acts. With the elimination of these officials the religious fervor also has diminished considerably.

771
181 Only hypocrisy, an outstanding feature of the Sart character, impels them to piety. A Sart decides to build a mechet, or a school or to give to the poor only when he sees some material advantage for himself in it. In this regard the clergy of the Sarts also are fanatic guardians of the faith only because they draw their living from their religion. The most zealous mullahs, once having established their prosperity with the cooperation of Russian authorities, became supporters of new principles, in disagreement /372/ with the stipulation of the shariat, which is distinguished for its intolerance and does not allow any agreements with the kafirs (non-believers).

181
563 In regard to intelligence the Sarts are very adequately endowed. They are sharp, clever, resourceful and expedient and all sorts of trade and crafts are accessible to them. They are, so to speak, Jacks of all trades, and they are

181 poor masters of their trades, but in comparison
563 with the nomads around them they really hold them under their thumb in intellectual, religious and also in economic and industrial matters. The Sarts were and are the mullahs and kazis (judges) for the nomads, and they supply them with various necessary objects, such as mats, printed linen and other cheap cotton materials for clothing, as well as shoes and many other things.

181 As for commerce, the Sarts are remarkable
441 for their enterprise and ability to make commercial agreements. This seems to be the strongest and most developed side of the Sart character.
[439] Many merchants possess enormous capital, sending their caravans for thousands of versts to India,
[452] Persia, Russia and China. The credit system is practiced widely.

441 Several merchants, even the majority of them, carry on commerce on credit. Many of these merchants begin their undertakings on a shoestring. With the unnatural patience and perseverance of the Sart, little by little they expand their trade, and from a small trader they become a 'saudagar' (merchant) after which they add the title 'bai' (wealthy, well-to-do) after their names.

000 It may be said in general that the Sarts have every inclination for development, but this has been hampered until now by many factors, such as: the despotism of small property owners, the precariousness of property, the rivalry of various khanates among themselves, and finally the antagonism among the various nationalities living in Central Asia. Under the influence

000 of Russian domination all these obstacles have
either been removed or are being removed and a
new era is opening for the development of the
Sarts and their gradual progress.

577 Moral state. In regard to many aspects
of morality the Sarts make a very favorable
[273] impression. For example, the absence of drunk-
enness preserves them from /373/ many vices and
crimes committed by people addicted to drink.
In addition abstinence from wine preserves the
strength and health of the Sarts. They rest
[461] only from noon on Thursday until Friday evening.
On Saturday morning they are already at work
with renewed strength and with heads not clouded
with hang-overs. The use of buza is very moderat
[276] The smoking of opium and kuknar is not widespread,
and occurs only among special addicts, whose
number is very limited.

[574] One should also add to the good qualities
of the Sarts their cordiality and hospitality
and especially their aid to the poor. In every
[747] town the community clamors to make sure that the
poor and the orphans are cared for. This is why
there are few paupers among the Sarts and almost
no begging. Here the man with a crust of bread
will divide it without fail with him who has none.

562 On the other hand, however, there are
837 many bad sides to the character of the Sarts,
one of which is lack of sexual purity. Although
the Moslem law-givers paid the strictest attention to this matter, taking the woman out of
society and confining her to the harem with a
law which was in the past extremely strict in
order to remove temptation, yet today absolute
looseness prevails in their morals.

8:Kostenko -72-G-4,5 (1868-80)1880 RL1 Turkestan
Sart RN4

562 593 The Sarts regard the woman as a sort of working cattle, or as an object for the satisfaction of lust, and therefore she enjoys no respect. The permission to have several wives leads to the most ruinous consequences. The wives of one husband live in constant discord with each other, and the endless arguments and squabbles among them are reflected in the children as well, who are involuntary participants in the antagonism between the various mothers.

837 For the contempt which the husband bears his wife, he is repaid by unfaithfulness. The husband, on his part, weighed down by family life, seeks amusement with various vices, the cynicism and indecency of which can only recall the days of the fall of Greece and Rome.

685 674 Stealing and crime against property occurs rarely among the Sarts, but this is because there were extremely heavy punishments for stealing under the native rule. For petty thievery an arm was cut off, and for a major theft the offender was decapitated.

165 181 Character. The despotism and high-handedness of their rulers, the system of spying, the arbitrariness of the chiefs and their merciless punishments are reflected in the formation of the character of the Sarts, and have made of them people who are dissembling, suspicious, cowardly and inclined to deceit.

186 Among the Sarts there is no concept of a fatherland. The frequent changes of rulers have taught them to be indifferent to every ruler. The Russians found opposition to the installation of their rule in Central Asia only from the clergy and the officials. The

8:Kostenko -73-G-4,5 (1868-80)1880 RL1 Turkestan
SartRN4

186 common people and especially the merchants were even glad of the arrival of the Russians, under whose protection they might carry on their occupations in peace.

761 An atmosphere of constant executions during the previous regime and the precariousness of existence caused the Sarts to be indifferent, with a sort of torpor toward life in cases when they saw no more hope. Those condemned to death gave up their lives remark-
723 ably peacefully. In battle the bravery of the Sarts has been only passive, that is, they have sometimes held out with remarkable steadfastness against the murderous fire of the Russians, but on the other hand they have never shown ardor, military daring, energy, or active bravery.

181 Just as civil courage is foreign to the Sarts, so they have always preferred the crooked path to the straight, cleverness and deceit to the honorable and open way of action.

577 To make a false statement or a false oath means nothing to a Sart. If he is caught making an untrue statement he will advance ten new ones in its place and mix up the issue until it is found that he was bribed for some 20 kopecks. But when he has been convinced that his deceit has been brought to light and his bribe is known to the investigator, then the Sart will calmly acknowledge it himself with the explanation that he is poor, that he cannot even buy a flat cake and by the false statement that he only wanted to earn a few kopecks.

576 /375/ The Sart is flattering and obsequious to those whom he considers for some

8:Kostenko -74-G-4,5 (1868-80)1880 RL1 Turkestan
Sart RN4

576 reason to be above him. In such a case he will address this special person with a stack of compliments, purely in the eastern style, with flowery comparisons, hyperbole, and the like.

181 Vanity is also one of the noticeable features of the Sart character. The Sart will deny himself and his family everything only to be able to have a new costume on a holiday (a khalat, a turban and boots). Dressed in this costume, he will show himself with haughty importance at the bazaar and in the tea booths (chaikhana), scarcely noticing those who are dressed more shabbily than he.

000 Part III. Population. Accounts of the Quartering of the Military.

I

1. The population of the okrug. General survey of the population of the okrug. The distribution in more or less populated areas. The relation of the sedentary population to the nomadic. The urban population. The village population. The colonization of the region: 1) by natives in the Syr-Darya oblast' and the Zeravshan okrug; 2) by the Russians in the Semirechie oblast'.

161 The tables in Part 1, Chapter 1 (not translated here) indicate that the density of population of the Turkestan region is very low. It is equal only to 156 persons per square mile, that is, almost one-fifth the density of the population of European Russia; yet while it is about equal to the density in the Vologda guberniya (137), it is three times higher than the density of population of western Siberia.

The densest population is in the Zeravshan okrug (734), where the density is close to that of Kostroma guberniya. Next is the Fergana oblast' (552), which can be compared with the Ufa guberniya.

The sparsest population is found in the Semirechie oblast' (103), which is populated almost exclusively by nomads. This region is comparable in density to the Olonets guberniya.

/377/ Although Turkestan is poor in general compared with the sparsely populated parts of European Russia, nevertheless there

161 is no corner of European Russia with as dense a population as in certain fertile valleys in this region. Such valleys are those of Fergana and Zeravshan, where the density is not only greater than the most populated places in European Russia but also no less than the most fertile regions of western Europe. In the Fergana valley there are 4158 persons per square mile.

In the Zeravshan valley the population density reaches 5000 per square mile. Thus in the Afarikent district there are 5091 persons per square mile, and in the Sugut district 4315.

In the valley of the Ili River in the Kuldja district, the population density in some places can be compared with the density of population of the Zeravshan okrug.

Likewise, a dense population is found in the valleys of the Chirchik, Angren and Keles rivers along the piedmont of the Turkestan mountain range, and in general in all places where the abundance of water rewards the farmer's labor with a surplus. Where the topographic and climatic conditions are not favorable to sedentary life, however, the population is very sparse. To the latter category belong the mountainous areas, covered with bare and sterile rocks and the sandy dry steppes, which can be used only for the movement of nomads.

Yet there are many places in Turkestan which possess all the conveniences for nomadic and sedentary life, but still remain unsettled. Such are the valleys of the Chirchik, Arys, Talas, Chu and many other rivers, which can support a many more people than those living there at the present time.

In regard to the density of population of the Turkestan region, it should be noted that it is greatest where the sedentary element predominates. Thus the southeastern part of the region (Zeravshan okrug, Fergana and the two southern uyezds of the Syr-Darya oblast'), which is populated primarily by sedentary people has a higher population density than the northwestern /378/ part of the region (Semirechie, the five northern uyezds of the Syr-Darya oblast', and the Amu-Darya otdel), where nomads predominate.

In the table below, the total territory of the region is divided in this way into two unequal halves, and the relative population of each and the corresponding stage of development of sedentary life is shown (1).

1. This table and those following are taken from the official report.

8:Kostenko -78-G-4,5 (1868-80)1880 RL1 Turkestan

	Territory in square miles	Population			Persons per square mile	Percent of sedentary population
		Total	Sedentary	Nomadic		
Southeast cultivated belt (Zeravshan okrug, Fergana and two southern uyezds of Syr-Darya oblast'	3,292 (17%)	1,588,945 (52%)	1,379,690 (85%)	209,255 (15%)	483	87
Northwest steppe belt (Semirechie, the five northern uyezds of the Syr-Darya oblast' and the Amu-Darya otdel	16,149 (83%)	1,449,175 (48%)	240,120 (15%)	1,209,055 (85%)	90	17

8:Kostenko 479-G-4,5 (1868-80)1880 RL1 Turkestan
RL1

162 The population distribution is shown in relation to place of residence in the following table:

Names of Oblast'	Number of inhabitants		
	In towns	Outside of towns	
		Sedentary	Nomadic
Semirechie (2)..	37,822	89,239	631,189
Syr-Darya.......	146,272	326,660	621,625
Fergana.........	133,278	472,422	123,990
Zeravshan okrug.	55,051	293,362	-
Amu-Darya otdel.	959	65,470	40,780
Total	373,382	1,247,153	1,417,584

2. This includes the Kuldja district, in which 14,653 persons live in towns, 63,477 persons live sedentarily outside towns, and 61,550 are nomads.

/379/ The relation between the urban and rural population and the sedentary and nomadic population according to the individual oblast' is shown in the mean figures below:

For every 1000 persons in the total population there are:			
In the Oblast' of	Urban Dwellers	Rural	
		Sedentary	Nomadic
Semirechie........	50	118	832
Syr-Darya..........	134	229	567
Fergana............	183	647	170
Zeravshan okrug...	158	842	-
Amu-Darya otdel...	9	611	380
In entire region	123	410	467

The populated places which can be considered towns because of their administrative and economic importance are shown in the following table, in which the number of inhabitants and the number of separate households are indicated:

Names of urban settlements	Population of both sexes	Household
Semirechie oblast'		
Vernyi (Alma Ata)	17,544	983
Kapal (Kopal)	2,309	344
Sergiopol (Ayaguz)	112	37
Tokmak	427	119
Karakol	2,777	257
Total	23,169	1,640

8:Kostenko -81-G-4,5 (1868-80)1880 RL1 Turkestan

RL1

162

Names of urban settlements	Population of both sexes	Households
Syr-Darya oblast'		
Tashkent	81,900	15,000
Kazalinsk	2,010	448
/380/ Perovsk (Kzyl-Orda)	3,417	230
Turkestan	6,700	1,620
Chimkent	5,121	1,476
Auliye-Ata (Dzhambul)	4,455	844
Chinaz *	77	20
Kuilyuk	87	29
Khodzhent (Leninabad)	29,000	8,409
Dzhizak	8,701	1,765
Ura-Tyube	4,804	1,328
Total	146,272	31,169
Fergana oblast':		
Kokand	34,805	7,804
Namangan	15,920	1,309
Margelan	26,195	5,260
Andizhan	42,879	10,602
Chust	3,326	725
Osh	3,307	1,049
Vuadil	1,461	328
Kassan	2,000	400
Makhram	385	77
Isfara	3,000	600
Total	133,278	28,154
Zeravshan okrug:		
Samarkand	35,910	4,411
Katty-Kurgan (Katta-Kurgan)	7,029	1,435
Peishambe	4,600	1,143
Pendzhakent (Pendzhikent)	1,789	380
Urgut	5,543	948
Total	55,051	8,317

8:Kostenko -82-G-4,5 (1868-80)1880 RL1 Turkesta
/381/ RL1

162

Names of urban settlements	Population of both sexes	Households
Amu-Darya otdel:		
Petro-Alexandrovsk (Turtkul)	50	10
Shurakhan	196	40
Chimbay	713	(1) 801
Total	959	851

1. In the number of households are included also empty courtyards and booths, which are occupied periodically at bazaar time. Chimbay is the trade center of its district.

Names of urban settlements	Population of both sexes	Households
Kuldja region:		
Kuldja	10,953	2,906
Suidun (Sui-ting)	2,781	540
Chin-Cha-Ho-Dzi (Ching-shui--ho-tzu)	349	127
Luutsugun	570	200
Total	14,653	3,773
Grand Total	373,534	74,035

Of the 38 towns counted only Tashkent has a significant population, more than 80,000 persons. In the list of Russian cities, it is seventh in population, after Petersburg (Leningrad), Moscow, Warsaw, Odessa, Kishinev and Saratov.

Of the remaining towns in the Turkestan region:

5 towns have a population over 20,000
4 " " " " " 10,000
5 " " " " " 5,000

162

4	towns	have	a	population	over	3,000
2	"	"	"	"	"	2,000
5	"	"	"	"	"	1,000

/382/ The village population of the region has been published for the Semirechie and Syr-Darya oblast', the Zeravshan okrug and the Amu-Darya otdel. For the Fergana oblast' only general and approximate data have been gathered on the number and density of the villages. On the basis of this evidence the number of village settlements in the entire region is 3,171 with a population which is extremely varied, not only among the different oblast's, but also in the separate uyezds.

In the table below the data has been organized to show the number of urban and village populated places, the average density and relative crowdedness in the separate oblast's:

Oblast'	Settlements		Populated Places	Number of Houses		Number of populated places per square mile	Number of houses per village	Number of inhabitants per populated place
	Urban	Village		In towns	outside towns			
Semirechie (1)	9	85	94	5,513	19,221	0.01	226	1352
Syr-Darya	13	501	514	31,169	65,384	0.06	131	900
Fergana	10	1166	1176	28,154	94,485	0.88	81	626
Zeravshan okrug	5	1342	1347	8,317	61,362	2.84	46	259
Amu-Darya otdel	3	77	80	851	12,823	0.05	167	830
Total	40	3171	3211	74,035	253,275	0.17	80	946

1. The Kuldja region is included here, in which there are 24 populated places (4 urban and 20 village), with 3773 houses in the towns and 13,157 houses in the villages. There is an average of 2.4 populated places per square mile, an average of 658 houses per village and 3,005 residents per populated place.

8:Kostenko -85-G-4,5 (1868-80)1880 RL1 Turkestan
RL1

161
167 It has already been said that the population of the Turkestan region is growing not as a result of natural increase but for the most part, as a consequence of a large influx of native and Russian colonists. The influx of nomad camps from other oblast's and adjacent dominions, although they do increase the population /383/ of the steppe belt of the government general, is not a permanent matter.

The in-migration of sedentary aliens is of a completely different nature. This movement has every earmark of a colonizing movement of permanent character, and it has already shown remarkable success in a comparatively short time in populating the area. This promises a still greater development of a sedentary way of life in the populated oases in the future.

In this movement one can trace two original currents: one, a mass of newcomers moving toward the southern oases of the cultivated belt, consists of migrants from the adjacent independent dominions; the second, coming from interior Russia and Siberia, furnishes the region with a Russian colonizing population.

The peace and order established in the Russian oblast's of Turkestan and the incomparably fewer taxes serve as attractions for the emigration of natives from the neighboring countries. The significance of this migration can be judged by the gradually rising figures of the sedentary houses in the uyezds of the Syr-Darya oblast', where the population has not increased by the addition of new settlements.

By Uyezds	The Number of Sedentary Houses										Increase	
	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	Absolute	%
Kurama..	27,631	28,784	28,877	30,417	30,507	30,508	31,383	31,283	31,283	31,330	3,699	13
Khodzhent.. including former Dzhazak (Dzhizak)	15,806	15,806	18,393	20,915	24,333	24,333	24,620	24,620	23,339	25,727	9,920	63
Chimkent..	3,467	5,063	5,347	6,735	4,030	4,327	4,467	4,467	4,467	4,633	4,007	116
Turkestan..					2,750	2,805	2,805	2,805	2,805	2,841		
Auliye-Ata..	363	413	564	709	709	709	791	795	795	932	569	157
Total	47,267	50,066	53,181	58,776	62,329	62,682	64,066	63,970	62,689	65,463	18,196	39

8:Kostenko -86-G-4,5 (1868-80)1880 RLl Turkestan
RL1

161
167 /385/ From this table it can be seen that the number of sedentary households in the oblast' increased on the whole by almost 40%. In the Turkestan, Chimkent and Auliye-Ata uyezds, the sedentary population more than doubled, in Khodzhent uyezd it increased 63% and only in the Kurama uyezd was the increase as low as 13% according to the official figures.

The figure of 18,196 new houses corresponds approximately to 100,000 persons of both sexes. This figure does not include, however, the members of the immigrant trade, crafts and the class of unskilled laborers, who are not registered in the volost's and villages, but whose number must be quite considerable after the twelve years of existence of the region. It cannot be expressed in definite figure because of the lack of reliable evidence. The total sum of new colonizing population which has settled in the Syr-Darya oblast' from 1867 to 1877 adds up to approximately 300,000 persons. In the Zeravshan okrug from 1871 to 1876 the number of houses increased from 44,794 to 52,171, which amounts to about a 25% increase for five years.

167 The colonizing movement in Semirechie is just as successful. This part of the region is being colonized almost exclusively by Russian immigrants from western Siberia (primarily from the Tobolsk guberniya) as well as the interior guberniyas of the empire (especially from the Voronezh guberniya). Every year more and more transports of immigrants pour in, so many that the local administration can scarcely provide land for all of them. The distribution of Russian settlers in Semirechie moved along

167 the path of the offensive action of our armies, that is, along the main road from Semipalatinsk, through Kopal, Vernyi (Alma Ata), and further to Auliye-Ata (Dzhambul), along the northern piedmont of the Dzungarian and Trans-Ili Alatau and the Alexander Range. The influx of new settlers impelled the local administration to allot them land further south. Thus in a short time the eastern half of the shore of lake Issyk Kul was studded with Russian villages and hamlets. In addition a large settlement rose up on the upper Tekes (Okhotnichiya sloboda) from which some families split off and settled at the entrance to the Muzart pass.

/386/ It is now being suggested that colonists be sent further south, to the bottom of the Tien-Shan massif, to settle the fertile valleys of Dzhumgal On-archi, Ottuka, Kurtki, Togus-Torau, and Ketmen-Tyube. Still farther south along the valley of At-Basha and Kara-Koyuna there are also places favorable to sedentary life. [311] However, because of the elevation of these valleys (7000 feet) wheat will not always grow successfully, and in addition the cold sets in early (in August). Sedentary life cannot spread further south along the valleys of Ak-Say and Myudurun. Here the fertile pasture places attract the nomads only in the two summer months after which they take their flocks down to lower valleys.

167
563 One can judge the success of the colonizing movement in Semirechie by the fact that at the time the region was founded there were 20 small villages in the oblast' altogether and the Russian population was 30,000. Now there are 65 small villages in the oblast'

8:Kostenko -89-G-4,5 (1868-80)1880 RL1 Turkesta

RL1

167 563 and 44,089 Russians. Of the total of 44,089, 20,641 (1) are classified as Cossacks, living in villages and forming the Semirechie Cossack division.

> 1. Of these 10,715 are males and 9,926 females. This figure refers to January 1, 1879; in 1867 there were 7,730 males and 6,683 females.

361 563 The peasant population[1] lives in villages and settlements. Sometimes it happens that a peasant village will be situated near or rather directly beside a Cossack station.

The character of the formation of Cossack village and peasant villages is completely different, reflecting the characteristics of the inhabitants.

The Semirechie Cossack division is formed of Siberian Cossacks of Great Russian origin. On the other hand the peasant colonizers are Ukrainians. Even the immigrants from the Tobolsk guberniya belong to this nationality, since they had moved to western Siberia from Ukrainian localities previously and have now continued their wanderings further. The external appearance of the Cossack villages in Semirechie somewhat recalls the settled points of our former military settlements. The houses are built alike, one next to the other, primarily of /387/ logs. There are no flower gardens or vegetable gardens around the houses, which gives the station a mournful appearance. The small peasant villages, on the contrary, are distinguished for their attractive exteriors. The village is drowned in a mass of gardens

[1] [In Semirechie - Analyst]

361 surrounding almost every house. By the house
563 there are usually vegetable gardens as well, over which among other things bloom the inevitable sunflowers.

In general, the more well-to-do the peasants, the poorer the Cossacks. Peasants acclimatize relatively quickly and get accus-
[241] tomed to a new environment. The irrigation system of caring for the fields assures good harvests for them, which give them twelve-fold return of wheat. In addition to grain cultivation the peasants work in orchards and do
[691] vegetable gardening. The only inconvenience suffered by the peasants is the eternal litigation with the nomads over water and land, and the local administration goes to great trouble to pacify the litigants. In general the problem of the limitations of the economy of the nomads and the settlers is the most serious and immediate problem in Semirechie. Nevertheless, in spite of the arguments, the opposing sides do not attempt major damage and it does not lead to serious clashes between them.

563 In recent times the attention of the local administration has been directed toward attracting peasants into the Cossack estate, in order to increase the body of the Semirechie Cossacks. They have been offered various privileges with this in view, but few have wished to join the Cossacks. The Siberian and Orenburg Cossacks may serve as contingents for the reinforcement of the Semirechie Cossack division, for they are already accustomed to the Cossack way of life, so to speak, and they will be given the possibility of moving into the new territory.

8:Kostenko -91-G-4,5 (1868-80)1880 RL1 Turkestan
/388/ II. RL1

000 The Characteristics of the Native Dwellings.

The characteristics of the populated places of the native population. The structure of the houses: walls, roofs, floors, windows, etc. The interior decoration of the lodging. Means of heating. The general appearance of the towns and villages. The nomad dwelling. The yurt: the component parts, the decoration, etc. The value of the Kazakh portable domicile.

342 The form of life of the two chief representatives of the peoples of the Turkestan region, the nomads and the sedentary people, also determines the character of their dwellings.

361 All the locations of the sedentary, so called Sart population in the Turkestan territory are very similar to each other externally, so it is enough to see one to get an idea of all of them.

Although the native sedentary settlements in Turkestan are divided into towns and villages (kishlaks), this division is only nominal. The entire difference between the Central Asian town and the village lies in the fact that a town, according to Moslem law, must be surrounded by a public wall, must have a citadel (ark), and must include not less than
342 three mosques. The town walls and the houses are always made of clay, a material directly available under foot. The houses are flat and squat. They consist of one or several square courtyards, surrounded with buildings. The living quarters are primarily one-story buildings and in general all are without foundations and socles.

8:Kostenko -92-G-4,5 (1868-80)1880 RL1 Turkestar

RL1

342 If one does find a two-story building, the second story is either a covered terrace (balakhane), or there is a storage place there for the drying of fruit and vegetables. The actual construction of the native /389/ buildings is done by a process resembling a framework construction. On the place where the walls are to be, low frames are placed in one row or two.(foundation beams). Supports are laid on top of these, close to each other, which are also reinforced from above by a frame (capping). Cross beams are placed on the slant in the spaces between the supports. Then they begin to build the walls of lumps of clay. These walls are usually very thin, not thicker than 6 vershok (one vershok is 1-3/4 inches -ed.). After this beams are laid across the top, spaced 12 vershok apart, and these spaces between the beams are filled in with sticks (about three-quarters of an inch long) on which they throw reeds or reed wattlings. After this they need only smear clay on this structure several times, mixing thin straw in the clay, and the roof (ceiling) is ready. The windows for the most part open on the courtyard and are closed over with wooden sticks in the manner of barred windows in prisons. They are sometimes covered with greased paper. The windows are made quite high up on the walls and are extremely small, not larger than half an inch in diameter. Wealthy Sarts build a veranda (gallery) on the eastern side of the courtyard, supported by wooden columns decorated with carving.

In such houses the walls are usually plastered with alabaster with carved decorations which the Sarts do with great skill.

8:Kostenko -93-G-4,5 (1868-80)1880 RL1 Turkesta

RL1

342 In the walls there are many niches of various sizes, decorated with arabesques and sometimes with a painting of a flower, without perspective. The depiction of animals or humans is strictly forbidden by the Koran. In addition to this, the rich decorate the ceilings with bright colors and make their windows, if not of glass, at least with decorated wooden or plaster lattices. The floors of the houses are either of earth or paved with flat square fire brick.

Sart houses and the old clay partitions, which always have many cracks, are inhabited [136] by 'falanga' (a kind of poisonous spider) and scorpions. The sting of the falanga, if precautionary measures are not observed, can be very painful and can sometimes be fatal.

The living quarters are divided into two halves: the men's and the women's (the harem). Usually below the harem there is another deeper courtyard.

352 /390/ There is no furniture. The furnishing of the rooms consists of Russian chests sometimes covered by rugs. The rich also cover their floors with rugs or carpets

354 without nap (palas). They do not make stoves. In order to keep warm in winter, they put hot coals in a hollowed out place in the middle of the room, or simply into a clay vessel (pan), and over this they put a stool. The stool is covered with a blanket and its ends touch the ground. Then the Sart sits or lies around the heater and covers his feet with the blanket.

341 In their construction they use neither a level nor a plumb line, so that all the

341 buildings come out crooked and not beautiful. There are no architects and everyone builds as he knows best. The living quarters are in general somber, damp and dark, which gives birth to eye diseases, in addition to which,
363 the houses are not solid. The streets in the towns are crooked and narrow, so much so that the native vehicle, the two wheeled 'arba', can pass only on the main streets. On the side streets a horseman often has difficulty getting through.

The main streets are sometimes improved with cobblestones, but these pavements rarely protect a town from the mud.

366 Stalls, tea-houses and barber shops extend along both sides of the main street leading from the main gates to the middle of the town, to the trading square. This square is usually called 'rigistan'.

312 The towns and villages are provided with water from 'aryks' (irrigation canals) which also serve to irrigate the neighboring gardens, fields and kitchen gardens. Wells help the aryks as well.

361 The general appearance of the populated places makes a very unattractive impression. The only adornment of Central Asian settlements is a mass of verdure which in most cases covers the towns and villages.

364 The conditions of life in all the settlements are just as inconvenient as the native houses from the hygienic point of view. The population does not worry in the least about

RL1

364 the cleanliness of the households or the streets,
nor about the purity of the water flowing through
the streets. All refuse is thrown out into the
[164] street or into the aryk. As a result both the
air and the water are infected and transmit,
one must suppose, those epidemic diseases which
exist among the natives of Turkestan (leprosy,
Sart disease (a skin disease), dracontiasis,
727 goiter). In general /391/ our military administration
in Turkestan has never billeted army
detachments in the native towns and villages,
first, because of the poor construction of the
[609] houses, and secondly because of the aloofness
of the population, who have not yet mixed at
all with the conquerors, and who, according to
their religious law, almost never permit strangers
to enter their dwellings.

727 The Russians, in cases of necessity,
712 occupy only such native dwellings as those
which are confiscated and can be made suitable
for European habitation. In most cases they
have occupied the homes of former rulers or
begs who have fled, and whose property consequently
has been turned over to the treasury.

712 These dwellings have been adapted either
as barracks or as military hospitals. The
adaptation has consisted of putting in large
windows, installing ventilation, and so on.
The Russians who occupied Tashkent built barracks
for the army in the native manner, i.e.,
with the framework type of construction. But
they soon discarded this system and began to
build both the military buildings and the
living quarters of unfired clay, laid in a
regular manner.

8:Kostenko -96-G-4,5 (1868-80)1880 RL1 Turkestan
Kazak RQ2

342 From the dwellings of the sedentary population we move to the description of the nomadic dwellings.

The dwelling of the nomad is very unusual. It consists of a folding yurt (tent) capable of being easily carried from place to place. During our* steppe wars and campaigns the true value of these yurts was soon appreciated. They were adopted with particular advantage by the Orenburg detachment in the Khiva expedition of 1873, when the whole detachment was outfitted with them. During the Turkestan wars the yurts were almost always used during the winter or autumn campaigns, and in general for the movement of troops. As campaign hospital shelters these yurts were used all the year around.

000 The proven usefulness of the Kazakh yurts caused their introduction also as temporary hospitals of the active armies in the recent Turkish war. Thanks to the initiative of Dr. Priselkov, the Kzakh tents were introduced as hospitals for the army in the field. By order of the General Staff about 30 temporary hospitals were prepared in Orenburg before the war, with 5 tents /392/ in each, and all 150 tents were sent to Kishinev. Each one easily contained up to five men, and cost 150 rubles in Orenburg. The cost of railroad transport was counted as 45 rubles per tent. Thus 150 tents, with transport, cost 27,750 rubles. Personnel of the lower ranks , well-acquainted with the putting up and storing of these portable dwellings were sent with the tents.

*[ie: Russian--Analyst]

8:Kostenko -97-G-4,5 (1868-80)1880 RL1 Turkestan
Kazak RQ2

342 In view of the importance of the portable Kazakh dwelling for the needs and demands of our armies, let us examine this dwelling in detail.

The dwelling of the Kazakh must satisfy the following main conditions: it must be inexpensive, cheap to repair, easy and quick to set up take down and load on a camel, and in addition, lightweight, yet not carried away by the wind. At the same time to gain time in packing, it should not be too firmly fastened to the ground. It should contain in itself all the necessary property of one family, protect people well in winter from frost, snow and wind, and in summer from rain, heat and dust. Finally it should provide certain conveniences for interior furnishing, that is, make it possible to accommodate the necessary domestic utensils in it conveniently, to store and hang up clothes, and the like. Nothing satisfies all these conditions better than that felt tent used since time immemorial by nomadic peoples which is called yurt (orta or orda). It consists of four parts: 1) a wooden framework; 2) an interior 'chiy' (a kind of grass; see below) or reed lining; 3) an outside felt lining, and 4) various connections and supports both to reinforce the three preceding parts, and for the convenient furnishing of the yurt.

1) The wooden framework consists of three main parts:

a) a 'kerege' or folding frame made of several parts, forms the walls of the dwelling. These are set up around a circle, the diameter of which is determined by the purpose for which

342 the yurt is intended, or by the material available for the covering and decorating of the dwelling, or on the basis of considerations as to how long the tent is expected to stay there, etc. Each part or 'kanaat' of the kerege /393/ consists of two rows of poles, 5 or 6 inches (3 or 4 vershoks) apart. The upper or outside row of poles is laid on crosswise on the inside side of the yurt, but in such a way that every pole in each row forms the same angle with the surface of the ground. In this position the poles stick through at their points of contact, and through the opening which has been made a strap or strand is put through or tied with knots at either end. The length of the lathes in such a framework is rarely more than 7 feet (one sazhen'), the thickness is less than ½ inch (vershok) and the width one inch (three-fourths of a vershok). Consequently for one separate part of a framework which would take up 7 feet (one sazhen') in circumference, one would need 12 or 13 such crossbeams, if the space between each were taken as 4 inches (3 vershoks). Sometimes a kanaat has just this length, if 6 feet (2½ arshins) is added to the height of the framework with poles 7 feet (one sazhen') long. This height can be increased or decreased, let us say, by 5 feet (up to 2 arshins), by the length of the framework poles designated; this is done to make a yurt higher or lower, or to make the upper wooden parts, of which we will speak in a minute, fit more neatly with the edges of the tent. Thus the height of the kanaat is increased at the expense of the length, and vice versa. The poles, which turn freely on leather thongs, and are also somewhat bent inward at the ends, make it very convenient

342 to set up the framework along the circumference of the area selected. Usually they make the side framework 6 feet (2½ arshins) high, and the length of its separate parts, or kanaats, varies. Thus the length may be from one sazhen', of 12 or 13 poles, up to two sazhen's or 24 poles, and sometimes even more. The longer the kanaat, the fewer needed, and the simpler the setting up of the yurt because fewer bonds are needed. On the other hand, the large framework parts need repair more often than the small ones. Influenced by these considerations, the length of a kanaat which is 6 feet high (when it is set up) is fixed at 7, 10½, 14, 17½ or 21 feet (1, 1½, 2, 2½, and 3 sazhen's), rarely more. The diameter of the area selected for the tent determines /394/ the number of kanaats of specified size needed to be set up all the way around the circumference. And since the chosen diameter is always changing, under the influence of various considerations of needing to give the yurt various capacities, so every Kazakh family always carries along several reserve kanaats. A certain limit is fixed, however, for the extent of a yurt's diameter. This limit results from the impossibility of obtaining poles ('uks') which are too long; these permit the side framework to fasten to the top of the tent. Therefore there are no tents over 28 feet (4 sazhen's) in diameter, and 21 foot (3 sazhen's) ones are quite rare. Most of them are 10½ to 17½ feet (1½ to 2½ sazhen's), depending on what sort of property the owner of the yurt has, whether he expects to invite guests into his dwelling, whether everything needed for the covering and decoration of the yurt, such as felts, chiy (grass) matting,

394 rugs, etc., will stay in one place for a long time, etc. The specified number of kanaats for the size of the area selected are tossed down from the camel, and spread out along the circumference in such a way that the entrance to the yurt will face west, (1) then the kanaats are fastened together by small loops, and the foundation of the yurt is ready.

> 1. This is not observed everywhere and always, however. Usually in the yurts which stand alone, the door is really almost always facing west, but in winter, when all the yurts are placed close to each other in each individual aul to form an inside courtyard serving as an enclosure for the cattle, then the doors of all these tents open upon this square.

b) The chagarak or hoop, which forms the upper part of the wooden framework is usually made of birch and may have various diameters, from 56 inches (2 arshins) to 125 inches (1½ sazhen'), and various thicknesses, from 3 to 10 inches (2 to 7 vershoks). If the diameter is large or if the arch is not made of a single tree trunk, then from two to four lathes are put across the hoop, bent slightly upwards and these are intersected perpendicularly by others which connect the other two sides of the hoop. Thus in the center a small lattice is formed, made of one, four or nine squares. /395/ This lattice also constitutes the very top of the yurt, as the intersecting lathes are bent upward. The transverse connections of the hoop are necessary both for its stability and also so that the felt which covers the entire outside of the tent will not fall inside

342 the chagarak. The whole ring of the chagarak is a row of slits, more or less close together, in which the straight ends of poles are inserted which are attached by other poles with curved ends to the side frame of the yurt.

c) These uks or poles fastened together constitute the third main part of the wooden framework of the tent. Their number is determined by the number of slits made in the chagarak ring. The more uks inserted, the better the felt rests which covers them, and the better various objects can be hung from the chagarak, like meat to be smoked, clothing to be dried, and the like. On the other hand it slows down the work of setting up the yurt, because every end of the uk, as was said above, has to be looped on to the side frame. The length of the connecting pole plays an important role, because it determines the longest possible diameter possible for the yurt, as was noted earlier. The uk is almost the same as the radius of the area of the circle chosen for the tent, and therefore if they want to set up a small yurt, they choose other short poles, and if they do not have any they use long ones in the following manner: When they have inserted the straight end of the uk into the corresponding slit in the chagarak they lower the other, flatter end (of 1 to 3 inches, that is ½ to 1½ vershoks) down to the kerege to the place where the pole begins to bend, and in this place they fasten it with a loop to the upper part of the kerege. Meanwhile the top of the tent which is covered with felt takes on a more cone-shaped appearance, so that when it is secured in the normal fashion it has the look of a semicircular cupola. The other wooden parts of every tent are less important. The bakan, or

342 long thick pole (3 to 5 inchies, from 1 1/2 to 2 1/2 vershoks in diameter) must also be mentioned. The bakan must be at least 4 inches higher (1/2 an arshin) than the highest yurt. One of its ends is blunt, the other forked. The latter supports the hoop of the chagarak, while the blunt end is fixed in the ground on the opposite side from the direction from which the /396/ wind blows. In a heavy snow storm several of such inside supports are put up in every yurt for otherwise the tent would be carried away by the wind. In tranquil weather there is no need of a bakan, but in the large yurts the chagarak is always supported by them from various sides, because it is convenient to hang clothes to dry on the pegs hammered into them, as well as other things which it is desirable to protect from the soot which fills almost all the upper half of the yurt. To hang a thing on a rope stretched across the yurt is dangerous because of the soot, and on the walls of the frame it would be far away from the campfire laid inside the tent between the bakans. Sometimes a door is added, sometimes it is dispensed with. In either case the space left for the entrance is covered with a special kind of thick felt which is almost always embroidered on the outer side with various designs of plush, fine cloth, etc.

The Kazakhs store up material with which to build the wooden framework in the summer, when they are passing near wooded areas. They make and repair all the parts of the tent described above themselves. One of the better wooden frameworks for yurts is about 21 feet (3 sazhen's) in diameter, with poles which are nicely turned, decorated with red paint and

Kazak RQ 2

342 lacquered with various intricate adornments, as, for example, bone inlaid in the doors, various pegs on the bakans, and the like. Such a framework would cost about 100 silver rubles, and sometimes more. The simplest yurt construction of medium size, without felt and other non-wooden appurtenances, costs at least around 20 rubles among the Kazakhs, and usually goes up to 30 rubles and more.

2) The chiy facing consists of woven matting made from the steppe plant chiy (Lasiagrostis splendens). (1)

1. Cf. p. 117 /On p. 117 it is stated that in the lower Alay valley/ feather-grass and chiy are the predominant grasses.

This woven matting is placed inside and sometimes outside the side frame, serving, first of all, as a decoration of the yurt, and secondly, to protect the inside of it from dust on windy days when the lower part of the felt cover is usually raised to let the current of air come through. The cloth woven of chiy may be of various sizes, and sometimes one cloth covers the entire yurt. Among the rich the chiy is wound with silk thread, among the poor, if at all, with wool, and it happens that they dispense with matting altogether. /397/ But in the winter, in such a case, it is too cold in the yurt, and therefore few poor men deny themselves this luxury.

3) The felt covering consists of side pieces of felt of varying lengths from 6 to 7 feet (2 1/2 to 3 arshins) wide; of upper pieces which are wider but shorter, with a special

342 pattern which fits the upper part of the tent; and of a special piece of felt (tunduk), covering the chagarak. The first are fastened to the upper and lower parts of the kerege, the second are thrown over the uks with the help of the bakans, and spread over the top of the tent with the help of ropes which are attached to their corners, or, to speak more exactly, with the help of a special long wide braid, which encompasses the entire side cover of the yurt, and the other end of the braid is fastened somewhere, to the door, or to some sort of peg hammered into the ground. Finally, the tunduk felt also has a long wide braid fastened to all its four corners, with the other end fastened outside the yurt to one of the braids for loops which hold it. In this way at night when the tunduk felt covers the chagarak, all four braids are fastened, while in the daytime, to admit light into the yurt, or to let the smoke from the hearth escape, one of the tunduk braids is unfastened (the one attached to the corner of the tunduk which is in the direction from which the wind blows). Then the corner which is unfastened in this way is thrown open with the help of a bakan. When the wind changes, and the smoke has no free outlet, and the yurt begins to fill with soot, then this corner of the tunduk felt is fastened down again, and a new corner is opened in the same way. With the help of this arrangement the Kazakh is always able to direct the draught, and the fire laid in the center of the tent does not smoke. When it is necessary to smoke meat or something else, which is hung from the chagarak or from the ropes which stretch through the whole yurt, they do the contrary or even close the tunduk entirely,

342 and raise the door felt to let out the smoke.

The felt used for the covering of the yurt is usually grey; among the rich one sometimes comes across white felt, but rarely, because /398/ stylishness is not achieved by this means but lies in having felt pieces of various sizes intended in advance for certain purposes. It is not easy to bunch together a piece of felt which is too wide or too long, and also large pieces of felt are too bulky, and considerably complicate folding, packing and trasport. On the other hand with the fixed 6 foot (2½ arshin) width, the longer the side felt, the smaller the number of slits in the tent, the darker it is in winter, and vice versa. For the upper uk felts, the [redacted] has no special importance, but the width must correspond to the length of the uks and must even be considerably longer, because the further the felt comes down the side of the yurt, the pleasanter, that means, the warmer it is inside the tent. The rich actually have these kinds of convenient pieces, which do not bother them in packing and unpacking of the yurt because each one has plenty of workmen. In winter some bais put a second layer of the same material on top of the felt cover. On the other hand the one layer of felt which covers the tents of the poor is so full of holes, that in the winter the occupants' teeth chatter from the cold, while in the summer, especially when it rains, there is no more refreshing place than his modest dwelling.

4) The ties which fasten all the parts of the yurt together are mostly made of loops of various sizes, but since the constant

342 rubbing of the ropes over the felt would cut down their length of durability, all those which are to be next to the felt which covers the tent have pieces of camel's hair braid fastened to their ends, of various lengths and widths. These braids are also stretched out inside the tent to hang up the clothes on them which are used every day, using the loops in such cases only for decoration. In addition to these, other supports are set up within the yurt besides the bakans, of varying style and beauty, which are also used for hanging up things.

This is the entire structure of the Kazakh dwelling. As we see, it fully answers all the conditions listed above, which are demanded of it by the nomads. A complete yurt of medium size with grey felts costs the Kazakh about 100 rubles, many 150. Consequently to prepare such a yurt for every daughter who is being married /399/ is not burdensome, if the kalym (bride's dowry) is intelligently disposed of. Under proper management the repair of the yurts in the aul is also not difficult. Only the repair of the wooden framework sometimes costs money. Everything else is taken care of within the household, and therefore there are not even any expenses for all the remaining parts of the dwelling for the Kazakhs.

The dwelling is perfectly suited to the climactic peculiarities of the steppe. The strongest winds do not upset the tent, and at the same time, no matter how complex the tent is, it is not fastened down to the ground, so that this does not interfere with rapid assembling and dismantling. In the summer on

342 days of suffocating heat it is cool and there is no dust inside. During heavy frost it remains quite warm within the good tent covers, [164] and only the smoke from the hearth is bad for the eyes, developing the eye disease, which is one of the most wide spread diseases among the nomads.

The yurt, containing all the property of the Kazakh, and providing certain conveniences for the disposal of various household articles, can be dismantled and assembled easily and quickly, in about half an hour, can be loaded conveniently and is light enough so that [492] the whole establishment of a tent of medium size can be packed on one camel. All the felts, piled up in several layers, are put over the backbone of the animal; the kerege, the uks, and the chiy mats, rolled up into a tube, are hung on his sides, while the chagarak is put over the humps, and all this is very skilfully looped on. This same camel with his load, when he comes to a new station, at the place where the yurt is to be - indicated by a lance which has been left in the ground by the householder when he went there ahead - is quickly unloaded, two women set up the kerege according to the indicated circumference with kanaats, and fasten them; two others or the same ones. after finishing the first job, put up the chagarak over the center of the space being formed, with the help of bakans, insert the uks into it, and at once fasten the other ends to the side screen, which they cover with chiy and side felts, on top of the uk they put the felts and the tunduk felt, fasten all this down, and the tent is ready within the half hour. On the floor of the yurt they spread out felts leaving in the center

342 a /400/ small space for the hearth. Over the felt, among the rich, they spread rugs, naples rugs, and so on, and sometimes, in order to give more decoration to the tent, they hang them along the walls. Across the tent they stretch ropes and various braids; they hammer in pegs; they bring in their things. Finally, in the middle of the tent they start a fire, put up a tripod, and on it a kettle of water, and prepare the food.

415 The necessary utensils, both for the rich, the moderately wealthy and the poorest yurt are: the tripods, of various sizes, set up over the fire, the cast iron kettles, also of various sizes, wooden troughs for washing the meat, others for storage of beef extract, also wooden dishes, on which they serve the smaller
[412] pieces of meat on the table. In order to cut meat into still smaller pieces every Kazakh has a small knife (pyshak) carefully kept in a sheath hung on his belt. There are also wooden, leather and metal pails, tubs, vats, milk pails, sabas (large skins for kumys), tursuks (small skins for kumys), and other vessels of various shapes and sizes, for the storage of milk, cheeses, meat, and for bouillon which is poured from large
[273] kettles, and is sometimes drunk at the meat table. There are also wooden mortars, cups for drinking kumys (fermented mare's
[372] milk) and for various other uses, and sometimes metal and earthenware plates, leather bags for gathering tezek (dry cow dung, used for fuel), as well as teapots and metal kumgans (pitcher with spout, handle and lid for washing hands) and other appurtenances of the kitchen and table. The more breakable and the more or less valuable objects

8:Kostenko 109-G-4,5 (1868-80)1880 RL1 Turkestan
Kazak RQ1

415 are kept in cases and in chests of various sizes and various outside trimmings. Clothing and all soft things are wrapped up in more or less new and costly rugs, and napless rugs, and even in ordinary ones, and carefully looped on to packages conveniently transportable on
358 camels. With these packages, as well as chests,
513 cases, and with sometimes also cupboards, the yurt is barricaded up to the top on the side opposite the door. Wooden folding beds are placed on the right and left sides, which are very low and short, but with unusually slanting backs which fold back. With this kind of arrangement the bed does not take up much space in the yurt with its legs, which are held in an oblique position by a special kind of wedges, and much can be laid and stood up under the back. At the same time the upper part of these legs form a back /401/ at the head and foot of the bed which is at an extremely obtuse angle with the plane of the bed, so that when the bed is covered with many felts taking the place of a mattress here, the Kazakh can lie down on it at full length. The felts are covered also with many quilted blankets, covered with calico, of various sizes and values, and with several pillows, also padded with calico. Others also have another arrangement for a bed, something like ours, sometimes iron folding beds, and also feather comforters and pillows with clean white pillowcases, but all this, especially the last, is extremely rare. Many do not even have the simplest type of bed. They spread out felt bedding in such cases in the same places where others have the beds. The Kazakh
854 crib is similar to our children's cribs. They not only do not rock but also do not have

354 inside them any little rocking boxes. Not all people have these very convenient cribs, however, and therefore they carry the children in basket beds, fastened on their backs, wrapping the children in felts. They are also carried in these same baskets, tied onto the sides of the camels, during the migrations.

353 The bed, or that side place where the bedding is placed, is almost always separated from the rest of the tent by a calico curtain. If the second wife of the householder lives in the same tent with the first, which does sometimes occur, although rarely, then the other side part of the tent, opposite the first, is also hidden behind a curtain.

Between the bed and the pile of packages laid near the back wall stand more or less voluminous [415] sacks, filled in summer with kumys. These sacks usually have a square bottom, one side of which is 28 to 56 inches long. The tops of the sacks, which gradually narrow, end in a slender neck, more or less beautifully made, sometimes bound in copper and sometimes in silver, which is tied to one of the uks by a string, so that the sack [354] will not fall to the floor. Around these huge tursuks /kumys skins/ there is sometimes placed a low cupboard for vessels of special construction in which various other necessary small things are kept, such as knives, razors, needles, trays, thread, brushes, /402/ sewing work which has been started, and the like. Among some wealthy people the corners of such little cupboards are decorated with bunches of ostrich feathers. In addition they also have other devices, wardrobes and cupboards

353 for dishes, like ours. The poorer Kazakhs, on the contrary, do not even have the first mentioned, and make do with one or two simple chests. Between the beds and the door extra tripods are stored, large kettles, all the larger cooking vessels, and various other domostic utensils among which one may sometimes find a small low table or a small stool.

[231] Among the poor, the sick livestock, yearling calves, sheep still growing horns, and a yound camel, are protected from frost, standing in the door among the rubbish. However, with all the feeling of love of animals here expressed, the people do not deny themselves adequate room. On a special stand there
[411] also sits a falcon or a golden eagle, with a leather cap over its eyes. Over it hangs a
[492] saddle, a drum to frighten away the wild beasts, a matchlock gun, and various other hunting appurtenances, and other things, such as bridles, various saddles, and saddle trees, reserve nooses, belts of all sorts, lashes of all possible kinds, nagaikas or kamchis (whips), etc. The clothing constantly used by the men and women is kept partly in the chests, which are placed behind the curtains around the beds, where the cradles also stand, and part of them hang on bakans or on the nooses which are stretched low down all through the yurt.

251 Provisions, such as smoked meats, hang on ropes which are stretched across up higher. Meat is also hung from the chagarak, especially if it has to be smoked. Fresh meat, milk, cheeses, and other provisions are preserved in tubs, vats, kettles, sacks, etc., all standing and hanging in this same part of the yurt.

251 between the beds and the door. If there is one bed, then the provisions are stored in the side opposite it, in which case the place where they are stored is walled off by the chiy matting to protect it from the dogs, but in spite of this they sometimes get behind the matting at night. Thus all the walls of the tent are shown to be piled up with the miserable household articles of 513 the Kazakhs, but all the space around the hearth is free. During the day the whole family gathers just in this spot, while at night the small children, little girls, workmen and /403/ guests 264 spending the night make their beds here. The space between the campfire and the pile of packages is the place where they dine, sitting in a circle around the dish which is placed before the head of the house. He has the place of honor, that is, just opposite the door, and right among the packages. He gives up this place only to a distinguished guest, an elder, a biy who is 513 passing by for dinner, etc. In this case the head of the house sits besides these persons, on their right. If it happens that the honored guest is to spend the night, they put him in the place where they ate. If not, the girls sleep there, the boys spread out on the right and left of the fire, and the workmen by the door.

342 [435] The cost of a good new yurt is from 30 to 150 rubles, sometimes more. A small yurt is called 'dzhulameika' in Kazakh pronunciation, and 'yulameika' in Sart and Russian. The dzhulameika costs no more than 30 rubles. In addition the Kazakhs still use the kosh, the most simplified primitive kind of yurt. This is simply a felt which is placed over straight poles stuck into the ground and tied together

RLI
Kazak KQa

K
340 at the top so that the kosh looks like a felt cone.

[177] The incomparable qualities of a yurt in summer have been appreciated not only by the armies but also by the Russian inhabitants of Turkestan. The householder who is only the slightest bit wealthy provides himself with such a yurt or yulameika, which he puts up in his garden near his house. In such yulameikas they can be free of the suffocating heat which makes it impossible to sleep in the house.

/404/ III

000

A Description of Some Important Populated Places

A description of the town of Tashkent: the Asiatic and Russian parts. Vernyi /Alma Ata/. Kuldja. Samarkand. Khodzhent /Leninabad/. Ura-Tyube.

Tashkent

T
361 Tashkent is the center of the government of the whole region of Turkestan. Both in size and in expanse it is one of the most spacious towns not only in the Turkestan region but in all of Central Asia. In number of inhabitants it is comparable only with Bukhara, and in expanse with Kokand. This is one of the oldest towns, and its origin is lost in the mists of time. It is situated at 41° 19'32" north, and 38° 57'58" east. Tashkent is located on a flat plateau beginning about 30 versts from Chimkent, and is surrounded on three sides with gardens, while the fourth side is contiguous with the Russian town.

8:Kostenko 114-G-4,5 (1868-80)1880 RL1 Turkesta
[Tashkent] RL1

361 At the present time one must think of it as two essentially different towns: the Asiatic and the European. The latter, although it lies directly next to the former on the eastern side, has a completely different appearance. Therefore we will describe Asiatic Tashkent first, and then give a few data about the European town.

361
312 Both the Asiatic and the European Tashkent are irrigated by aryks /irrigation canals led from the Chirchik river, which flows 8 versts south of the town. A large aryk which looks like a river flows from the Chirchik 45 versts from Tashkent. /405/ This is the Zakh-Aryk (1) which passes 10 versts north of the town.

1. The entire length of the Zakh-aryk is 85 versts. In the upper part it is 77 feet (eleven sazhen's) wide and 3 feet deep. It flows into the river Keles.

Another aryk, the most important one for the town is the Bos-Su, which is conducted from the Chirchik 31 versts from the town. At the Lyabzak gates it enters Tashkent in two branches and flows through the town under various names. A third aryk is led from the Chirchik around Niaz-bek 25 versts east of Tashkent, and flows directly to the Russian part of town. It then flows into the Gadragan aryk, and after that, branching out into small trenches it irrigates the gardens of Russian Tashkent.

[133] The small river Salar, a branch of the Chirchik, independent of the aryks already mentioned, flows 2 versts south of the town.

8:Kostenko 115-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361 Tashkent, like all important Central Asian towns, used to be surrounded by a high crenelated wall, to which there were 12 gates (darvaza). The wall had a rounded form and extended over an area of 20 versts. The gates bore the names of the towns toward which they opened. Today, the part of the town wall on the side of the Russian town has been completely demolished and the moat filled up. The gates on this side were also destroyed. On the other sides, although they still exist, they are no longer closed.

361
632 Administratively, Tashkent is divided into four parts (yurts) which were formerly under the administration of special officials called ming-bashi. These districts are: Shaikhantaur, Sibzor, Kukchi and Bish-Agach.

361
312 The Shaikhantaur district constitutes the northeastern part of the town. Situated in a flat locality, it is divided almost in half by a deep ravine, through which the Ankhor flows, a wide and swift aryk. The other main aryk flowing through this part of the town, called Gadragan, enters the Russian town not far from the beginning of Tash-Kuche street, and provides it with water, flowing out in small aryks. 361 The Shaikhantaur district has 48 'mahalas' (wards), which are: Tadzhik, /406/ Kashgar, five Yangi-shakhars, Sellim-mechet, Illya, Kiot, Keriady, Tash-kucha, Mir-gancha, Okhche, Zandzhilik, two Kator-turas, Tyurk, Igerchi, Ol'mazar, Doom-begi, Kurgan-araksy, Balyan-mechet, Goukush, Shur-tepe, Degriot, Khadrya, Khouz-bok, Dzhangokh, Khish-mechet, Khodzharush-noye, two Okh-mechets, Darkhon, Padar-kush, Kuduk-bashi, Badak, Shatak,

361 Gansh-burkh, Tanau-bashi, Chal'mak. Some of
these mahalas, as for example, Yangi-shakhar,
are formed of settlements which combined as a
result of the expansion of the town. But since
[574] this settlement was too big, and according to
local custom all the inhabitants of a mahala[1]
are invited to the family celebrations like
weddings, circumcisions, etc. which take place
there, the frugal Sarts divided it into five
separate mahalas. For this same reason there
are two Kator-turas and two Okh-mechets. The
population of this district[2] according to the
[161] data of the Tashkent organizational committee
is 10,194, living in 3030 households. In this
district of the town there are up to sixty
[368] mosques and 3 medresses: Ishan Kuli Leshkar
kushbegi, Takht-tak and Dikzer. In addition
to this, there are 10 schools housed at the
mosques, with 230 pupils.

[438] The main producers in this part of the town[2] are smelters of cast iron, saddle makers, oil manufacturers and weavers of matting, these latter predominate. In 1870 the number of such workshops was 567. It was here that the weaving of mats was begun by Divana Burkh, who was the first to work at this trade. From him it then spread further, and therefore, the 'kishlak' (village) where Divana Burkh lived is named after him.

[367] A very small part of the land belonging to this part of the town[2] outside of what is occupied by buildings, is used in gardens, a total of 653 tanaps. (1)

[804] 1. A tanap is 1/6 of a desyatina (or 0.45 acres).

[1] [i.e. Ward – Analyst]
[2] [i.e. the Shaikhantaur district – Analyst]

361 Much more is used for plowland (1814 tanaps) and rice planting (1896 tanaps).

The Sibzor district, occupying the
northwestern corner of the town, is divided
into 38 mahalas, which are: Kagat, Great /407/
Middle and Little Takhtapul', Chuvalachi, Kara-
Saray, Yau, Mazar-khan, Kanly-kucha, Dessin-
kucha, Pshta-khammom, Masse-duz, Khatyn-mechet,
Khich-kupriuk, Khodzha-kugachi, Labzak, Rabat,
Kunlak, Khodja-kucha, Yakhkachub, Khazret-imam,
Tyk-kuche, Shakar, Dzhim-kucha, Parchabob,
Batyr, Akhun-guzar, Kundzhak, Tchinchak, Kadavod,
Chegyt-bashi, Khodja-Taressekon, Turnau-bashi,
Big Sibzor, Darbaza-kent, Shakyr-guzar, Kazy-
kucha, and Agmem-seid. In addition, four settle-
ments also belong to this part of the town:
Ibrahim-ata, whose inhabitants are agricultu-
rists and raise 'dzhenushka', Chalo-kazak,
Shano-vod, and Kosh-kizyl. The houses in the
Sibzor district total 2230, with a population
361 of 18,650. The Keikaus(1) aryk, which divides
312 off from the Bos-Su aryk 8 versts away and en-
ters the town at the Takhtapul' gates, is the
main aryk in this part of town.

1. This aryk is named for Keikaus, the chief of the Tashkent okrug.

It irrigates the Big Takhtapul', Chu-
valachi, Kunlak and Yau mahalas, then flows
into the Kukcha district, from which it goes
[256] out of the town at the Kuchi-mazar gates. All
the flour mills and crushing mills of Sibzor
are concentrated on this aryk. The other ma-
halas are irrigated by small trenches which
lead out of the main Keikaus aryk, and bear
the names of the mahalas through which they

8:Kostenko 118-G-4,5 (1868-80)1880 RL1 Turkestan
[TashKent] RL1

361 312 flow. The plowed land belonging to Sibzor is irrigated by water which is led from the Zakh aryk and Bos-Su, as we have mentioned before.

361 438 The chief productivity of this district of the town is making boots. The boots made by the inhabitants of the Sibzor district are distributed even to other towns in the territory. After this comes weaving and the decoration of cotton materials. The inhabitants have worked at the last two occupations for a very long time. The most important class of people, as regards wealth, are the herdsmen. The residents of all four settlements are agriculturists, as well as the people of the Takhtapul', Chuvalachi, Kara-sarai, Yau, Sibzor and Kazy-kucha mahalas.

361 368 /408/ Three medresses (higher institutions of learning): Beklyar-beg, Barakhon, and Kizyl-Kurgan, with about 260 students, make up almost all the educational provision of this part of the town. In addition to the medresses there are also schools (mekhtebe) here, located in private houses.

There are ten major mosques: Odin-mechet, Okhun-guzar, Khatyn-mechet, Mazar-khan, Muimu-barek, Khonoki, Tokhtonun, Rebot, Khodji-Toroskon and Kara-saray.

361 Kukcha, the western part of the town, consists of thirty-one mahalas: Khafiz, Guyaki, Kuttut, Kupryuk-bashi, Big and Little Sauvan, Chakara, Tyapi, Kunzhak, Chagatai, Psyakchi, Chikchiman, Tokle-dzhalob, Kalalan, Ishkuvat, two Langars, Uzgan, Kisya-kurgan, Khuavon,

8:Kostenko 119-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361 Chukchi, Kunchi, Padikhan, Chukur-Kishlak,
Sara-khundan, Kukchi, Abnazar, Ailish, Khalimkup,
Damak and Yangy. In all these mahalas together,
there are 2511 houses with a population of 22,088.
Three main streets cut through this part of town:
[312] Sauvan, Kukcha and Chagatai. There are four main
aryks which irrigate the Kukcha district: the
Keikaus, which enters from the Sibzor district,
the Zakh aryk, the Kara-kamysh, and the Dzhangag.
The last branches off from the Keikaus at the
Lyabzak gates and divides the town into two
sections.

The land on which this part of the town
is laid out is quite hilly. It is cut through
with deep trenches and has many gardens,
situated both inside and outside the town. The main
[138] production of the Kukcha district is leather
working. Thus of the 695 workshops in 1871,
341 were in leather, and 218 were for bootmaking.
After this there are 6 brick factories, 7 places
making earthenware vessels, 22 mills for grinding
and crushing, and also 22 oil manufacturing
[368] places. There are two medresses in this part
of the town and 34 schools. There are 51 mosques
and 18 tombs, of which one, Sheikh Zenedzhin-Baba,
deserves attention for its antiquity. The
Sheikh came from Bagdad and was buried here 400
years ago.

The Bish-agach district, in the southern corner of the town, consists of 32 mahalas: Yany-Bakhan, Kamalan, Chakar, Darkhan, Zivak-khish-kupryuk, Balyan-mechet, Sarparaz, Char-su, Ishan-Guzar, Samarkand, Okshi, Darbaza, Zenfata, Millyar, /409/ Chupan-ata, Suzugata, Sary-chapak, Dzhillik-mechet, Uzbek, Mirza-khazy, Gul'-bazar, Kugurmach, Ters-aryk, Kuk-mechet, Kul'gulyk,

8:Kostenko 120-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361 Takalyk-mazar, Kara-tash, Yalamkary, Mrat',
Iskedzhua, Arpapaya, and Lyailak. In these
mahalas the houses are counted as 1400 with a
population of 12,450. The Bish-agach district
is crossed by three main streets: Samarkand,
[312] Kamalan and Bish-agach. The main aryks which
irrigate this part of the town, and the gardens
which belong to it are the Ankhor canal and the
canals which branch out from it: the Dzhaty-German,
the Big Tanyshar, the Arpapaya, aryk,
the Kubyr aryk and the Alamdar. The best gardens
and plowed fields belong to the residents
of this part of the town, and this is one of
the reasons for its sparse population, for the
people there often move out of it in order to
keep a closer watch on their gardens and plowed
land. The settlement of Katartal was formed
in this way and the village (kishlak) of Zengata,
to which Bish-agach residents began to
[776] move 180 years ago. This village is called
Zengata, or, more exactly, Zengi-ata, because
the tomb of Zengi-ata is located there. He
is a venerated saint in Central Asia and every
year when all the fruit has ripened enormous
crowds of people gather here to worship him,
even from such very distant places as Turkestan
and Samarkand, not to mention Tashkent which
moves out here almost to a man for the duration
of this holiday.

[438] The main manufacture of the Bish-Agach
district of the town is the production of brick,
which belongs almost exclusively to this district.
[368] In this district there are 3 medresses, 16 home
schools, and 68 mosques.

From the above survey of each district
of the town it can be seen that the residents

8:Kostenko 121-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361 are grouped in the districts in accordance with their occupations. Of course in each district one can also find other occupations (blacksmiths, bootmakers, etc.), but they are much less developed than the specific industry. The extent of the town is so great that many of its residents never learn to know all its winding streets, even though they live there a whole lifetime.

The figures for all the buildings in Asiatic Tashkent are as follows:

Houses occupied by the residents	13,260
Empty courts and separate courts for non-residents	322
Sheds (including 519 stalls)	23
[368] /410/ Medresses	8
Baths	8
Mosques	255
Flour mills	116
Crushing mills	42

[366] Booths in the large bazaar:

Occupied by traders	2324
Empty booths	307
Booths in the town streets	594
Empty booths in the town streets	96

Booths occupied by Sarts in Russian Tashkent 69

361
162 The population of Asiatic Tashkent according to the census of 1868 was:

8:Kostenko-122 G-4, 5 (1868-80) 1880 RL1 Turkestan
[Tashkent] RL1

		Families	Males	Females
361 162	Sarts Residents of Tash.	16,496	39,580	34,213
	non-residents	22	987	68
	Tatars Residents of Tash.	170	320	253
	non-residents		37	
	Kazakhs Residents of Tash.	24	54	56
	non-residents		122	29
	Persians Residents of Tash.		1	
	non-residents			
	Afghans Residents of Tash.	5	10	9
	non-residents		6	
	Russians Residents of Tash.	5	14	6
	non-residents		18	
	Jews Residents of Tash.	53	124	78
	non-residents		11	
(	Hindus		93	
	Chinese			3
	Totals	16,775	41,377	34,715

Grand Total: 16,775 families,
i.e. 76,092 persons.

361 [312] Russian or European Tashkent is directly next to the Asiatic town, divided from it by a broad aryk (canal), the Bos-Su.

In spite of its brief existence, the town is developing very quickly.

[231] /411/ All the okrug administration as well as the oblast' administration for the Syr-Darya oblast are in Tashkent.

8:Kostenko 123-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361 Syr-Darya oblast' are in Tashkent. The Russian
town has been built very regularly and originally.
The broad streets are lined with two rows of
poplar trees growing at the same rate, and this
gives the town the appearance of a luxurious
[342] park. Little sun-dried brick houses, almost
all of one story, appear through the trees.
Many of them have iron roofs decorated with
red or green paint. In recent times, moreover,
several public and private buildings have been
built of fired brick and some are several stories
high. Beside almost every small house is
its own little garden, in which there are several
[367] fruit trees. The best garden in the town
is the one by the house of the Governor General.
His garden is kept up very well, and all through
the summer and fall it is open to the public.
On certain days there is military band music
there. In addition, a garden planted earlier
by the natives also adjoins the town. This is
known as 'myn-uryuk'(which means, 'a thousand
apricot trees'), and it too is visited by the
[312] Tashkent public. The streets and gardens are
irrigated by broad aryks, which serve in addition
for sprinkling the streets. The streets
are sprinkled every day in the summer, and as
a result there is much less dust in the town,
[366] and it also makes it cooler. Many handsome
stores have been built in Tashkent, in which
all products of European industry can be procured,
only they are very expensive here. At
[368] the bazaars one can obtain native goods. There
is an observatory in Tashkent (2½ versts from
the town), a theater, a classical preparatory
school for boys and one for girls, and several
hotels.

8:Kostenko 124-G-4,5 (1868-80)1880 RL1 Turkestan.
[Tashkent] RL1

361 217 A Central Asian museum has been established here also, and a Public Library. The foundation of the latter was laid by the Governor General of Turkestan, von Kaufmann.

At the present time there are 5,381 book titles in this library and 9,734 volumes, of which there are:

	Titles	Volumes
in Russian	2,695	5,018
in French	1,444	2,761
in German	850	1,450
/412/ in English, Latin, Italian Swedish, Dutch, Czech, etc.	392	505
Total	5,381	9,734

The wealth of the Tashkent Public Library lies in the collection of material on the region of Turkestan, and in general on Central Asia, a collection which is known as "the Turkestan Collection." This collection has been brought together, by order of General Kaufmann by the well-known bibliographer Mezhov, who has already gathered 200 volumes up to now. All newspaper and magazine articles, as well as separate pamphlets and books are being catalogued by Mr. Mezhov in chronological order in large tomes, specially bound. He is also compiling an alphabetic list, and a catalogue to make it easier to find the articles in the tomes.

The Tashkent Public Library receives a subsidy of 1300 rubles from the treasury, of which 800 rubles go for the salary of the librarian, and 500 toward the subscription to newspapers, magazines, the purchase of various books, bindings, etc.

8:Kostenko 125-G-4,5 (1868-80)1880 RL1 Turkestar
[Tashkent] RL1

361 217 In 1878 there were over 183 subscribers, and 2780 volumes were in circulation, that is, the average number would be between 15 and 16 volumes per reader.

361 162 The number of residents in Russian Tashkent was determined by a one day census in 1875. According to this census the total number of residents was 4,859 persons, not including the military personnel. One should note that this is a minimal figure for the Russian population in Tashkent.

The total number of Russians in Tashkent can be divided as follows:

By Religious Belief:

Orthodox Christian	3,473
Moslem	938
Jewish	159
/413/ Catholic	155
Lutheran	115
Hindus	4
Evangelical	4
Armenian - Gregorian	2
Reform	1
Anglican	1
Total	4,859

Of this number:

Males	2,982
Females	1,877

According to occupation, the residents of Russian Tashkent can be divided as follows:

8:Kostenko 126-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361
162

Clergy and Church workers	10
In military service	613 (1)

/416/ 1. Not counting the army and the officers. But the army clerks and in general the army personnel living in separate quarters are included here.

In civil service	525 (2)

2. This figure does not include hired clerks.

Doctors	11
Obstetricians	2
Doctors' assistants (Russian: fel'dsher)	9 (3)

3. This figure does not include those permanently assigned to hospitals, and resident there.

Traders	144 (4)

4. Mostly small traders, carrying on trade at the bazaars. Included in this figure are also proprietors of hotels and cafe restaurants, the keepers of public houses, wine cellars, and various stalls and stores.

Owners and Directors of factories	3
Shop clerks	118 (5)

5. Including the advanced clerks also, or the so-called 'doverennye' (in Russian - trusted assistants, agents)

8: Kostenko--127 G-4, 5 (1868-80) 1880 RL1 Turkestan RL1

[Tashkent]

361
162

Proprietors in shops and stalls (sidel'tsev)	30	(6)

6. Primarily in drinking establishments. This figure also includes women.

Office clerks	3	
Contractors	4	
Keepers of Exchanges (Russian: birzha)	18	(7)

7. Of this number 6 are occupied only with transport.

Carters	84	(8)

8. Mostly Tatars

Manufacturers of tobacco	2	
Skilled workers in leather	2	
Skilled workers in making brandy	1	
Brandy distillers	2	
Wine growers	3	
Photographers	9	(9)

9. Counting the photographers' helpers: the retouchers, the pressers and also apprentices

	Type setters	9	
	Printers	3	
	Supervisors for printing	1	
/414/	Post Office staff	4	(10)

10. This includes the station inspector and the overseer.

Postillions, drivers	11	(11)

8.Kostenko 128-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361
162

11. Mostly Kazakhs from the Kurame uyezd.

Messengers	2
Foremen	2
Drivers of arbas (two-wheeled wagons)	14 (12)

12. All Sarts.

Mullahs	1 (13)

13. A mullah and an 'azanchi' (the man who calls from the minaret at prayer time) are at the mosque for the Moslem population of Russian Tashkent.

Azanchi	1
Watchmen and Guards	40
Unskilled workmen	241 (14)

14. Most of these are Moslems: Sarts, Kazakhs and Tatars.

Cigarette manufacturers	2
Florists	1
Confectioners	2
Sausage makers	4
Brewers	2
Hairdressers and barbers	5
Butlers	6
Markers at billiards	3
Economists	5
Apothecaries	4
Tutors	4
Teachers	6 (15)

15. Including governesses and female teachers.

8:Kostenko 129-G-4,5 (1868-80)1880 RL1 Turkestar
[Tashkent] RL1

361 Hired clerks	31	
162 Soap boilers	1	
Engravers	1	(16)

16. This same man cuts the print.

Bookbinders	2	
Skilled match workers	2	
Chimney sweeps	1	
Furriers	1	
Locksmiths	3	
Coopers	6	
Smiths	30	
Carpenters	26	
Cabinet makers	50	
Hammerers	3	
Planers	1	
Water carrier	1	
Harness makers	3	
Stove makers	8	
Tailors	55	
Boot makers	36	
/415/Makers of bast shoes	1	
House painters	11	
Plasterers	2	
Turners	1	
Parquet floor layers	1	
Cartwrights	3	
Coachmakers	1	
Carriage spring makers	1	
Gardeners	15	(17)

17. Including kitchen gardeners.

Bread bakers and bakers	37	
Embroiderers in gold	3	
Clockmakers	3	
Fishermen	5	
Musicians	11	(18)

8:Kostenko 130-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] R/L

361 18. All hired, and mostly Jews.

162

Bread sellers	6	
Keepers of the baths	5	(19)

19. Those who work at the baths are counted as attendants.

Skilled weapon makers	3	
Masons	18	
Hatters	2	
Upholsterers	1	
Butchers	3	
Skilled goldsmiths	4	(20)

20. Including their apprentices.

Roofers	1	
Sawyers	3	
Translators	5	
Glaziers	1	
Brothel keepers	18	(21)

21. All Moslems. They include also women.

Prostitutes	66	(22)

/417/ this and following footnotes
22. All Moslem women. Some of these are married, and live in the brothels together with their husbands, brothers, fathers, small children, etc.

Attendants and Servants	314	(23)

23. Also including orderlies.

8:Kostenko 131-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361
162

Coachmen	32
Cooks	111
Chefs	41
Grooms	16
Nurses	67
Wetnurses	4
Chambermaids	25
Seamstresses and milliners	31
Laundresses	61
Without known occupation	1708
Total:	4859

/416/ Of this number 532 women have known occupations.

/417/ According to age the population of the Russian part of Tashkent divides as follows.

Less than 10 years old	880
From 10 to 15	230
From 15 to 20	461
From 20 to 30	1588
From 30 to 40	1156
From 40 to 50	396
From 50 to 60	100
From 60 to 70	24
Over 70 years of age	24

From the above table it can be seen that young people predominate in the population of Russian Tashkent, followed by those in the prime of their lives (from 20 to 40 years old), and after that children up to the age of 15.

8:Kostenko 132-G-4,5 (1868-80)1880 RL1 Turkestan
RL1

The town of Vernyy (Alma Ata)

361
632 After the Russian occupation of the Trans-Ili region in 1853, the fortress town of Vernoe (Alma Ata) was established in the following year, 1854, with the aim of consolidating the Russian domination of the Great Horde. It was founded on the spot where the town of Almata, which means 'apple', had been, a town known for its trade and as a station on the great road to China in the Middle Ages frequented, among others, by the Genoese merchants.

At first the fortress town of Vernoe was the administrative center for the Alatau okrug, subordinate to the military governor of the Semipalatinsk oblast'. After the establishment of the Turkestan military okrug, however, the fortress was made the capital town of the Semirechie oblast' and began to be called Vernyy. The natives and many Russians call Vernyy "Almata", as it was formerly called.

361 /418/ Vernyy lies on even sandy clay place, just at the foot of the Trans-Ili Alatau mountains, along the small Almatinka river.

133 The Almatinka has its source in an unusually picteresque spot in the mountains, and flows very swiftly, roaring and foaming along its course which is sprinkled with large rocks in many spots. After it emerges from the mountains it retains its swiftness and the special quality of the river bottom even though flowing through level country.

8:Kostenko 133-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

133 The Almatinka is no wider than 7 feet (3 arshins), with a depth of about 9 feet (4 arshins) and it can be forded anywhere. Furthermore the amount of water in the river is decreasing every year.

[312] This decrease of the water of the Almatinka is caused, first of all, by the fact that aryks or canals are led off from it, just after its emergence from the mountains, for the irrigation of the fields, gardens and kitchen gardens. Secondly, it is affected by the cutting down of the trees in the upper reaches of the river. The Almatinka flows into another mountain river, the Keskelen, which in turn flows into the Ili river. The Almatinka owes its name to the fact that its source in the mountains is thickly overgrown with apple trees ('alma') and apricot trees (uryuk).

361
132 Vernyy is located at a height 2500 feet above sea level, and enjoys a warm and healthy climate. The summer heat rises to 30° centigrade in the shade. The inhabitants have remarked that the climate of the town is growing dryer every year. Formerly the winter cold was more bearable and the snow lasted only a few days. In more recent years the winters have begun to be Russian, about three months long. There is no doubt that here too the cutting down of the forests in the environs of the town has had a somewhat deleterious effect.

The summer heat spells are almost unbearable, but in the evenings and at night it is always cool because of the proximity

[Vernyy]

361 132 of the Alatau peaks, which are always covered with snow.

[164] The sudden change of temperature during the day causes intermittent fevers, which also constitutes the main sickness in Vernyy. Diarrhea is added to this in the summer, resulting from eating too much ripe and moderately unripe fruit.

361 364 /419/ The lack of endorsement of measures to keep the air and water pure also has a bad effect on the health of the residents from time to time. Every kind of filth and impurity is left uncovered, either in the courtyards or in the streets, or they throw it into the water, so that both the air and the water are poisoned. The Kalmyks play a particularly active part in this. They are known for their unusual slovenliness, and are settled both in the town and on the outskirts along the Almatinka river.

361 132 The prevailing winds are the northwest, from Lake Balkhash, and the east wind, which blows in the spring. The former carries with it the sand, picked up from the dry and sandy Bet Pak Dala steppe and brings rain clouds.

Apples ripen at the beginning of August in Vernyy and apricots in the second half of June, while rye and wheat ripen in July.

The mean temperature of Vernyy, as determined by Golubev in 1861 is 7° centigrade. The city of Marseilles, which is situated on almost the same latitude as Vernyy, has a median annual temperature of 14.1° centigrade so that plums, peaches and tomatoes will grow there, but not at Vernyy. Yet vineyards grow here with some success.

000 there, but not at Vernyy. Yet vineyards grow here with some success.

361 133 The environs of Vernyy, with the exception of the mountains, are level and depressingly monotonous.

On the other hand, the Alatau mountain range, which closes off the horizon of Vernyy on the south, is usually picturesque. The altitude of the range rises to 14,000 feet, and [137] the crests are always covered with snow. In the recent past, not only the slopes but also the foothills were covered with dense forests. Now only grass grows in the foothills, a bright emerald green which harmonizes with the dark green of the spruce forest growing in the mountains themselves. All this is topped by a crown of white snow, etched against the bright blue sky. In the mountains it rains frequently, and when it does the mountains are overcast, as though enveloped in a shroud, with dark clouds, which grow whiter, as they rise higher, /420/ assume all sorts of whimsical contours, and gradually diminish and vanish into space.

The foothills are a particularly beautiful sight in the spring time (in April), when the nomads spread a pall over them, that is, they burn the old grass to make the new grass grow better. The skies are filled with a glowing fire, and it fills the whole surrounding countryside with waves of light. Yet no matter how beautiful the Alatau mountains are from the side, the views in the mountains themselves are still more wonderful, and more striking. The thick undergrowth of the valleys and ravines, streams bubbling with foam against

8:Kostenko 136-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361 133 their steep banks, pathways and narrow roads, the snakes winding over the precipices, all this makes an unforgettable impression. With every step the views change, as though in a kaleidoscope and appear more and more striking and more effective.

[137] In the Alatau mountains the spruce is the tree which grows in the greatest abundance. After it, but much less abundant, are the apple trees, the apricots, the 'dzhida', the ashtrees, the juniper and even the birch.

361 The town of Vernyy is divided into the following parts: the Almata station (the old part of the town), the Almata settlement, the Tatar suburb, and Novyy (New town), actually the town which has developed since the beginning of the 1870s.

The latter part consists to a considerable degree of stone, or, more precisely, brick buildings, while the old parts of the town are built up exclusively of spruce wood.

[363] Both the old and the new town have been planned regularly. The streets are straight, level and wide, in most cases planted (although quite sparsely) with trees. There are often small gardens near the houses.

361 342 The wooden houses of Vernyy, which look like Russian huts with wooden roofs, are almost all cold, first of all because they are caulked up not with moss (1) but with hay, which /421/ partly rots, and is partly dragged apart by the birds, for which reason cracks are always forming in the walls.

8:Kostenko 137-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361
342 1. In Russia, as we know, a special kind of moss is used for this purpose, which is called kukushkin len (cuckoo flax).

Secondly, the wooden floors and ceilings, as they shrink, acquire cracks, which also admit the cold. In addition the inhabitants do not know the use of double windows in winter.(1)

1. One must add the danger of fire to the inconveniences of the wooden structures. In 1871 there were three fires in Vernyy with losses figured at 3,462 rubles, 70 kopecks.

361 The number of buildings in Vernyy are as follows:

Types of buildings	Stone	Wood
[368] Churches (2)	1	1
Mosques	-	1
Houses	234	972
Uninhabited buildings	4	9
[366] Stalls		226
Bins and Booths		164
Eating establishments (3)		21
Mills		62
Total number of buildings	239	1,456

2. A cathedral is being built, for which the foundation is already laid.

3. Some of these are built of adobe clay and some of softened clay.

[Vernyy]

361 All the above figures are for 1871. In 1863 there were:

	Stone	Wood
[368] Churches		1
Houses	1	678
[366] Stores and Stalls		55
Mills		32
Totals	1	766

Consequently, in a period of eight years the number of buildings in Vernyy more than doubled.

The number of inhabitants has increased in like proportion.

361
563 /422/ The town of Vernyy is remarkable for the variety of its population. The majority of the inhabitants belong to the Cossack estate. They were the original settlers. After them come the Ukrainians, who arrived recently, and have settled in a special suburb south of the town. One should also add to the number of immigrants here a small number of Chuvash, Mordvinians, Cheremis and other nationalities from the Volga region.

In addition, Vernyy is populated by Tatars, who live in a separate suburb; Sarts, who have come from other towns in the Turkestan region (Auliye-Ata (Dzhambul), Chimkent, Tashkent and Kokand), and also from the Kashgar dominions; Kazakhs who have adopted a semi-sedentary life; Kalmyks who came from Kuldja after the Chinese massacre in 1864. Many of the Kalmyks have become Christians. They work in Vernyy primarily as unskilled laborers.

8:Kostenko 139-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361 There are also Chinese here who have come from
563 the Celestial Empire on commercial business.
Finally, there are Jews, also making their
living in commerce.

361 Here is an inventory of the Vernyy po-
162 pulation by nationality and estate:

In 1871		Male	Female	Total
Aristocracy	Hereditary	109	46	155
	Non-hereditary	71	52	123
Notable Citizens		8	5	13
Secular Clergy		8	12	20
Merchants		174	107	281
Lower Middle Class		1,176	1,306	2,482
Peasants		174	101	275
Colonists		5	3	8
Military Estate		2,512	250	2,762
Cossacks		2,048	1,839	3,887
Soldiers retired or on indefinite leave		583	180	763
Sarts		459	106	565
Chinese		9	3	12
Kazakhs		271	132	403
Kalmyks	Christians	91	52	143
	Non-Christians	107	81	188
/423/ Persons not belonging to the above estates		187	93	280
Transients with passports		194	83	277
	Total	8,186	4,451	12,637

From this table it can be seen that 1) there is a considerable preponderance of the Russian population over the other nationalities; 2) there is a considerable preponderance of males over females. For 100 males here, there are 54 females.

8:Kostenko 140-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361
162 In 1863 there were 4,322 men and 1,842 women, totalling 6,164. At that time there were 43 women for every 100 men.

Thus, although the population also doubled in the eight year period, the numerical proportion of men to women changed much less.(1)

1. According to the one day census, made on April 5, 1879 in Vernyy and the stations and suburbs belonging to it, the population of both sexes was 14,837, excluding the military, which numbered 3,586. Thus the total population of Vernyy, including the military, came to 18,423 persons of both sexes. The figure 14,837 is the sum of the following figures:

6,934, the population of both sexes in the new town.

2,230, in the Tatar suburb, in the pastures, in the Khokhlats suburb, in Great valley (Bol'shoi log), in Soroch'ye ostrova (Magpie island), in the prison, the hospital and the Kuznetsov brandy factory.

5,673, in the Great Almata station with the Little Almata settlement. In the first 3,505, in the second 1,868.

361
163
165 Concerning births and deaths in the town of Vernyy, we have the following data, which refer especially to the Russian population, which, as was said before, is considerably more numerous than the native.

In 1871 in Vernyy:	Males	Females	Total
Births	308	288	596
Deaths	263	220	483

8:Kostenko 141-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361 163 165 Thus the predominance of male births over deaths is 45, while the females show 68 more births than deaths. The total figure for the predominance of births over deaths is 113 persons of both sexes.

361 165 /424/ The number of deaths according to age are divided as follows:

Deaths in 1871:	Males	Females	Total
From birth to 1 year, inclusive	99	94	193
From 1 year to 5 years of age	47	57	104
From 5 years 10	4	5	9
From 10 to 15 years	7	2	9
From 15 to 20	2	2	4
From 20 to 25	22	6	28
From 25 to 30	16	6	22
From 35 to 40 (sic)	8	6	14
From 40 to 45	9	6	15
From 45 to 50	8	5	13
From 50 to 55	2	2	4
From 55 to 60	6	4	10
From 60 to 65	4	4	8
From 65 to 70	4	4	8
From 70 to 75	5	6	11
From 75 to 80	3	1	4
From 80 to 85	3	3	6
From 85 to 90	1	-	1
From 90 to 95	-	-	-
From 95 to 100	-	2	2
Total	263	220	483

000 Concerning religious belief, the distribution is as follows:

8:Kostenko 142-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361 Concerning religious belief, the distribution is as follows:

162	Males	Females	Total
Roman Catholic	136	1	137
Protestant	22	2	24
Moslem	550	152	702
Buddhist	136	67	203
Jewish	14	-	14
Old Believers (raskol'niki)	15	13	28

All the rest of the population is of the Eastern Orthodox faith.

361 241 The chief occupation of the inhabitants is agriculture. The types /425/ of grain grown here are spring and winter rye, wheat, oats, barley, millet and buckwheat. In additi potatoes are grown in considerable quantity.

In 1871 there was:		chetverts sown	chetverts reaped
Rye	spring	249	2,922
	winter	498	1,754
Spring wheat		1,937	19,022
Oats		3,079	33,831
Barley		420	1,881
Buckwheat		23	191
Potatoes		223	1,239

The grain is used for domestic consumption and is not exported abroad. A part of it is disposed of to the Kazakhs, however, and a part goes to the distilleries and breweries.

361 244 The residents of Vernyy are very active in kitchen gardening. Among their products there is a special kind of sweet melon planted with seeds from Kuldja, which is particularly worthy of note.

8:Kostenko 143-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361 It would be impossible to pass over
231 another branch of Vernyy production, one which is very rare in Central Asia, namely, apiculture. (1)

1. In addition to Vernyy, apiculture is carried on in the Lepsinskaya station.

The raising of bees began here in 1857. In 1859 there were 254 hives, and in 1871 there were 75 apiaries and up to 1,456 hives. One should mention, furthermore, that 1869 and 1870 were bad years for apiculture because of drought, which dried the flowers in the grass, and the trees, so that the bees had no food.

After agriculture the main branch of Vernyy production is livestock raising. In 1871 Vernyy had the following number of animals:

Horses	3,611 head
Horned cattle	2,266
Sheep	729
Pigs	449
Goats	126
Camels	88
Total	7,369

/426/ In 1862 there were only 4,460 animals.

361 One may mention distilling, vodka making,
438 leather and brick making among the large factory enterprises. The remaining industries are in the form of home industries.

The factories in 1871 were:

8:Kostenko 144-G-4,5 (1868-80)1880 RL1 Turkestan RL1
[Vernyy]

361
438

Type of Factory		Quantity of Production	Production in rubles	Number of workers
[433] Distillery	1	146,000 gal.	171,000	145
Brewery	1	5,700 gal.	1,540	5
Leather	3	23,659 pieces	82,774	57
Brick	11	520,000 pieces	7,800	52
Vodka	1	5,500 gal.	7,524	6
Total	17	-	270,638	265

361 441 438 The commerce of Vernyy is developing quite perceptibly, due to the favorable position of the town at the junction of roads from Kuldja to Tashkent and to Kokand, and from Kashgar to Semipalatinsk. Formerly the caravans passed through Vernyy without stopping. In recent times they have begun to be unloaded for roadside sale. In addition, many merchants from Tashkent and neighboring dominions have come here purposely for continuous trade.

In the environs of Vernyy every year there is a considerable purchase of animals from the Kazakhs, not only for Tashkent and Kuldja, but also for Petropavlovsk, which is over 1200 versts away.

[366] At the present time there are two bazaars in Vernyy: a large and a small one. The total number of stalls in 1871 came to 390, whereas in 1863 there were only 50, and in 1859 about 20.

361 438 The trade in Vernyy is developing in proportion to the strengthening of tranquility

8:Kostenko 145-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361 438 on the borders, and as friendly relations between neighbors are confirmed. (1)

1. Here are the prices for certain articles on the Vernyy market:

361 435 A kul' (mat bag) of rye flour (weighing 324 lbs) costs 4 rubles, 25 kopecks; a kul' of wheat flour weighing the same costs 4 rubles, 64 kopecks; For grinding rye or wheat they charge 2 2/3 kopecks; 36 lb of rice costs 2 rubles, 47 kopecks; 6 bushels (weighing 198 lb.) of oats costs 2 rubles, 84 kopecks; 36 lb. of hay costs 18 kopecks; 36 lb. of beef is 2 rubles, 13 kopecks; mutton is 1 ruble, 73 kopecks for 36 lb.; 36 lb. of cow butter is 12 rubles, 24 kopecks; fresh fish is 2 rubles, 3 kopecks for 36 lb.; 36 lb. of salt costs 70 kopecks; stearine candles are 17 rubles, 56 kopecks for 36 lb.; tallow candles are 5 rubles, 84 kopecks for 36 lb.; /427/ 6 ft. of short firewood costs 4 rubles, 13 kopecks; 3¼ gal. of wine costs 6 rubles, 55 kopecks; 3¼ gal. of alcohol is 13 rubles, 11 kopecks; 36 lb. of copper is 10 rubles, 20 kopecks; 36 lb. of iron bars costs 4 rubles, 70 kopecks.

361 465 The daily wages of a worker are: on foot, 35 kopecks; with a horse, 1 ruble, 10 kopecks; with a pair of oxen, 1 ruble, 75 kopecks.

361 871 /427/ Education in Vernyy has made certain advances. Here there are the following schools and educational institutions:

1) elementary school in Almata station,

8:Kostenko 146-G-4,5 (1868-80)1880 RL1 Turkestan
[Vernyy] RL1

361
871 at which 175 boys and 39 girls are enrolled.

2) elementary school in the Almata settlement, where 45 boys are enrolled.

3) a Moslem school in the Tatar suburb, with 40 pupils, taught by a mullah.

4) a trade school with 21 pupils, who learn various trades in addition to reading and writing.

5) a school of gardening with 21 pupils, who study with an experienced gardener from the Crimea.

6) A classical preparatory school for girls.

7) A classical preparatory school for boys.

Children of the privileged estate as well as the Cossack estate may enter the elementary schools and the trade school, although the number of the former is not large.

361
217 In 1878 at the Military Club quite a good library was established, which now contains 2,000 volumes on various subjects. There is a marked trend among the population to use books from this library. From August 5, 1878 to April 5, 1879, i.e., in a period of 8 months, there were 1,474 recipients to whom 2,749 books were distributed.

8:Kostenko 147-C-4,5 (1868-80)1880 RL1 Turkestan
RL1

Kuldja

361 The town Kuldja discussed here is also
called "Old Kuldja" or "Taranchi Kuldja", as
133 distinguished from "New Kuldja" or "Chinese Kuldja" which was destroyed in 1866, and was 35 versts southwest of the old town. Old Kuldja is situated in the broad valley of the river Ili, on its right bank, 3 versts from the river. Near Kuldja the Ili flows between wide banks, a broad and well-watered river. The right bank is steeper than the left both here and along the entire course of the river. Its width is about 136 feet. It is crossed by three ferryboats, maintained by a Russian businessman. It flows so swiftly, especially when there is a wind, so that the crossing is slow. The river freezes over 60 days a year, from the end of December to the end of February. Wood has long been floated down the Ili from the upper reaches to the middle course of the river.

[134] The soil in the environs of the town is
132 sandy loam and very fertile. The climate of
Kuldja is warm, healthy and pleasant. Although
361 the summer heat here goes up to 41° centigrade in the shade, the heat is modified considerably by the summer rains. Because of the spring rains, grain takes root in the environs of Kuldja even without watering. The winters here are uniform, and the snow remains on the ground up to a month and a half. The cold in winter reaches 32° centigrade.

The Kuldja valley is protected by high mountains from all sides except the west, and apparently this fact goes far to explain the moderateness of the climate, which notwithstanding, permits the growing of delicate trees and

361
132
[137] fruit, thanks to the southern position of the country. Thus peach trees, apricots, pomegranates, vineyards, apples, pears and mulberry trees grow in the gardens of Kuldja.(1)

1. Footnote lacking.

All these fruits are small, however, and wild, for want of care. In Suidun (Suiting) which is forty versts west of Kuldja, the fruit is incomparably better, because when the Russians came there, the natives began to graft the Suidun fruit trees with the Kuldja ones. Even cotton plants grow in the environs of Kuldja, but their produce is limited because of the lack of enterprise. In Kuldja apricots ripen in the second half of June and peaches at the end of July and the beginning of August.

The prevailing wind is western, that is, from the lower reaches of the Ili. This wind brings humidity and rain with it.

361
563 Kuldja has a remarkably diversified population. Here, as in all of the Ili valley in general, the most different nationalities are mixed together. Until the beginning of the 1860s, the government /429/ belonged to the Chinese, who dominated the more numerous Dungan and Taranchi peoples.

Conscious of their superiority over the natives, and distinguished by a markedly proud and arrogant character, the Chinese government and officials did not restrain themselves in ways of expressing their sovereignty. The people were overburdened with various taxes. In addition, the inhabitants of the Ili province

[Kuldja]

361 563 were obliged to maintain at their own expense the numerous herds of the Chinese Emperor. The property of the population was not safeguarded in any way. If something was pleasing to a Chinese official he took it without any discussion. The same thing happened if the official found the wife or daughter of a Dungan or Taranchi attractive. In addition to all this, the people also suffered other kinds of humiliation. When a person of another nationality met a Chinese, he had to stand if he was sitting, or dismount from his horse, if he were riding. This chain of insults, humiliations and affronts could no longer be born with patience. The Dungans and Taranchi revolted and had a terrible accounting with their oppressors. The central Chinese government, being powerless, remained a non-participating observer of the massacre and the loss of her provinces.

The Dungans, having thrown off the yoke of the Chinese, soon yielded the rule of the Ili province to the Taranchi.

563 173 The origin of the Dungans is unsolved. The coming of this people into their present abode is lost in the mists of time. There is a tradition in Kuldja that the Dungans came here with Timur and that this hero, when he married a Chinese princess, received the Ili province as a dowry from the Chinese Emperor. The followers obeyed the example of their leader and also married Chinese girls. Later, when Timur went on his way these followers remained and received the land as a gift, as a result of which the Dungans also consider themselves its rightful rulers.

8:Kostenko 150-G-4,5 (1868-80)1880 RL1 Turkestan
[Kuldja] RL1

563
144 In physical type the Dungans resemble the Turkic peoples, such as the Uzbeks and Sarts, populating Tashkent, Kashgar and other towns in Turkestan, more than they do the Chinese. By religious faith they are Moslems. In everything else - in language, dress and custom - they are true Chinese. Yet, in spite of the fact that they retain the Chinese costume completely, the Ili Dungans keep the Moslem custom of shaving the head and wear a skull cap (tubeteika) on their heads.

/430/ In any case it can be assumed that the Dungans first belonged to a Turkic people and then later mixed with the Chinese and adopted their civilization. Then, since the Chinese are the most passive people in the world in the matter of religion, while the Moslems, on the other hand are primarily fanatics, the Dungans took everything from the Chinese, but kept their old religious faith.

The Taranchi are purely Turkic in nationality. They were transferred to this area in the middle of the last century from eastern Turkestan (from the towns of Turfan, Ak-Su, Kashgar and others) in order to develop grain growing and agriculture in the Ili valley, which had been ruined and conquered shortly before then by the Chinese. The word "tarancha" in Chinese means "worker". By order of the Chinese government most of the people transferred were criminals and in general men of bad morals. About 7000 families of these settlers were sent out. By marrying Dungans they multiplied, became stronger, and were even able to wrest the power from the Dungans after the Chinese massacre.

8:Kostenko 151-G-4,5 (1868-80)1880 RL1 Turkestan
RL1
[Kuldja]

563
177 Having lived in the midst of Chinese civilization and in Chinese surroundings, the Taranchi, both in Kuldja and in other towns in the Ili province, have taken over very much from the Chinese. Their wives walk about the streets with their faces uncovered, in spite of the strict precept of the shariat to cover the face with a thick veil. In the houses, a somewhat improved furnishing has been introduced: plank beds have been put up in the rooms, tables have been added, stools, and even easy chairs of the simplest construction. Also in matters of dress the Taranchi do not hold strictly to the precepts of the Koran, and they have learned to change the wide and awkward khalat for the shorter and more convenient kaftan from time to time. In addition, the Chinese taught the Taranchi the use of coal for fuel and factory production, etc., etc.

[346] The Taranchi are the predominant population of Old Kuldja. Thus is also why the appearance of the town is not purely Chinese in character. It is notable that the two main mosques in Kuldja are built in a pure Chinese style, while the Chinese idol temple looks like the lowest sort of hovel.

361
342 There are a very few buildings left in Kuldja built of fire brick with ornamental figures, and with tile roofs. These were already built by the Chinese. Almost all the houses are adobe, /431/ with roofs made of reeds, squat, dark, unsightly, a type which is common among the buildings of the Moslems in Central Asian towns.

361 In the town are two bazaars: the Taranchi

8:Kostenko 152-G-4, 5 (1868-80) 1880 RLI Turkestan
RL 1

361
366 In the town are two bazaars: the Taranchi one (in the fortress), and the Chinese (in the outskirts). The bazaars differ from the Central Asian ones in that the stalls are somewhat more roomy and counters have been installed, which obstruct the entrance and divide the interior premises from the buyers. The bazaar streets are not covered above, as a result of which they are not protected from rain or heat. In the Chinese bazaar women often trade in the stalls, and here occasionally one sees flowers, a purely Chinese feature, since in the Central Asian Moslem towns the sale of flowers would be considered the height of absurdity.

[265] In the Chinese part of town there are several restaurants at the bazaar in which those who wish can eat their fill for about 20 kopecks; the hungry man gorges himself on sweets. In these restaurants a remarkable variety of dishes is prepared. In order to enter a restaurant one must first pass through the kitchen, which is directly on the street to arouse the olfactory senses of the passer-by. In spite of the fact that the kitchens are kept very tidy and the preparation of the food is quite clean, a sharp and suffocating smell announces the presence of a restaurant at quite a long distance, and a European must have very strong nerves to bear this smell for very long.

[363]
[312] The main streets in town are paved with small stones. Aryks are laid out among them, nicely laid with brick. On the whole, the town is miserable and dirty, and the Chinese section is particularly dirty. However the movement of people is greater in the Chinese section, while in the Taranchi bazaar the staid Moslems sit sedately in their booths, yawning and

8:Kostenko 153-G-4.5 (1868-80)1880 RL1 Turkestan
[Kuldja] RL1

361 344 shooing away the flies with a special instrument, a whisk made of hair, attached to a handle. In the Chinese bazaar there is constant movement, bustle and noise. The vendors of wares cry out and invite the customers in. Hordes of children some half-naked, some completely naked, scurry back and forth.

In a group of men the Chinese women stand out in their original costumes, on their tiny misshapen, squeezed little feet, on which they walk with difficulty, as though on stilts, tottering sideways.

/432/ With every step one runs into vendors, carrying all their goods in one hand, and charging two or three kopecks for it. Here is an unbelievably dirty urchin holding a piece of mutton on his finger, yelling with all his might, announcing his wares../sic/

The greatest crowding, noise and throng takes place in the so-called row of eating houses, where various food is sold. A beggar can satisfy his appetite for some three or four kopecks here. Having satisfied their hunger, Chinese beggars lie down somewhere in the shade along the booths and spend the whole day doing nothing.

361 443 Trade at the Chinese bazaar is divided into three categories:

1) The permanent trade, which is carried on in booths, and in which the more valuable articles are sold: mats, cotton prints, tea, sugar, iron, etc. 2) Mobile trade, on small tables set up in front of the booths. Here the articles sold are already cheaper: ordinary

361 443 soap, mirrors, wooden combs, dirty tobacco, needles, handfuls of two Russian candies, etc. These wares are gathered up at night and spread out again in the morning. 3) Hawking, carried about in baskets or simply in the hands. To this category belongs the sale of eggs, fruit, birds, etc.

There are practically no proper goods in Kuldja now. Up until 1866 one could find Chinese silk textiles, porcelain articles, and precious stones here. Now decent textiles and porcelain have gradually become an archeological rarity and are much more expensive.

After our occupation of Kuldja a special article of trade were the Chinese "burkhans" (small copper or cast iron representations of gods). But even the burkhans have all been sold.

361 364 This town, which is dirty and unattractive from the outside, appears even filthier inside, that is, in the courtyards and the houses. The courtyards are filled with every sort of refuse, and in the houses the dirt and disorder is beyond imagination. Even the lodgings of the rich and those who are comfortably well off suffer from the absence of light, ventilation and cleanliness. In addition the Chinese houses are distinguished by some sort of a special sharp odor, peculiar to them.

/433/ Of the public buildings in Kuldja, in addition to the two mosques, mentioned above,[1] the Chinese temple of idols is worthy of mention. The entrance to the temple leads through several dirty courts. In the front court in a dark hovel is the school where the children gather to study

[1] [See category 116, p. 151 — Analyst]

[Kuldja] RL1

361 the laws of Confucius. Each lad has a book in his hand, but they all study together, shouting,
346 similar to the way it is done in Jewish and Moslem schools.

The chapel itself is housed in a dark but quite spacious room. The furnishings are strongly reminiscent of a Catholic church. By the front wall there is a large altar, set with various viands, church lamps and vessels from which smoke issues forth. Behind the altar as well as along the side walls there are images of a dragon. The figures of saints are distinguished by their corpulence and rotundity. Flags are hung along the walls like banners.
188 Finally, bells are hung up near the altar. The divine service is carried out by a dirty and ragged personage, who, with a bundle of smoldering candles in his hands, and accompanied by measured beating of the bells, makes endless bows, to the ground and halfway to the ground as he approaches and retires from the sacrificial table or altar.

On important occasions, instead of spoken prayers they burn little pieces of paper with written prayers or wishes, in the belief that prayers born up in this manner reach God more quickly. (1)

1. There is still another original way of praying. They fasten a small piece of paper to a wheel, with a prayer written on it. The wheel turns about quickly, and each turn of the wheel is considered as a whole prayer, separately uttered.

8:Kostenko 156-G-4,5 (1868-80)1880 RL1 Turkestan

[Kuldja] RL1

361 Among the Chinese of Kuldja there are about eighty persons who are Christians and
795 call themselves Catholics. They have a small church in the form of a chapel, located on the edge of the town. Inside the chapel is a litograph picture of the Mother of God, the Crucifixion, two copper candlesticks and a Latin bible.

In general the Kuldja "Catholics" are very insecure in the foundations of their faith. They wear crucifixes around their necks, and read prayers /434/ in Latin. When they appear before the authorities with a plea they set their crucifixes outside.

In the houses of the Kuldja Catholics one sees on the walls an image of the cross instead of icons. In addition, one may also see from time to time rosaries with a crucifix, or a palm on wchich a crucifix hangs.

[797] Christianity was brought to Kuldja by French missionaries, who came here from Peking.

361 Here are the statistical data for the number of houses and population in Kuldja. In 1872 there were in Kuldja:

[346]

Eastern Orthodox Churches	1
Roman Catholic Churches	1
Chinese temples of idols	2
Mosques	36
Houses	1,258

Total number of buildings 1,298

361 The population of Kuldja divides accord-
162 ing to peoples and estates in the following manner.

8:Kostenko 157-G-4,5 (1868-80)1880 RL1 Turkesta

[Kuldja] RL1

361 162 [585]

1) Russians	Males	Females	Total
Hereditary nobility	6	4	10
Non-hereditary nobility	12		12
Monastic clergy	1		1
Lower middle class	19	7	26
Peasants	9	4	13
Military	714		714
Cossacks	257		257
2) Natives			
Taranchi	2,083	1,882	3,905
Dungans	202	206	406
Chinese	976	776	1,752
Other nationalities (1)	370	225	595
Total	4,649	3,044	7,693

1. Here belong Kalmycks, Torgouts, Manchus, Kazakhs, Afghans and Sarts, immigrants from Turkestan and Kashgar.

/435/ The division of the population of Kuldja according to religious belief is as follows:

	Male	Female	Total
Eastern Orthodox	1,013	14	1,027
Catholics	72	71	143
Lutherans	3	-	3
Moslems	2,655	2,253	4,908
Pagans	906	706	1,612
	4,649	3,044	7,693

361 433 The productivity of Kuldja is not great. The recent troubles and unrest which have torn

361 433 the Ili province have slowed down the useful activity by the population considerably, and they are now beginning to breathe easily and recover.

361 438 439 The number of booths in the town is considerable: there are 650. The amount of wares, however, is insignificant, and is limited to the absolute needs of the population. The more important trade is carried on by Sarts from Tashkent, Kokand and Kashgar, and Tatars from Vernyy and Kopal. The chief articles of import are mats and khalats (long cloaks) from Kashgar and other Moslem towns, inferior types of cotton prints, nankeen, calico, plush, broadcloth and metal objects from Vernyy and Kopal, and tea from Urumchi and China proper. In exchange for these products they export sheep (mostly from Kashgar), dressed lamb skins, raw hides, pottery wares, apples and apricots, fox pelts, young staghorns. These last are sold very profitably through Kyakhta by the Chinese and are used by them as a medicine against impotency.

361 433 436 The factory and craft industries are even more insignificant than the trade. Here is a list of the largest industries:

Types of factories and workshops	number	sum of production in rubles	number of workers
Oil manufacturing	10	12,000	78
Paper mill	4	500	24
Cast iron foundries	5	600	20
/436/ Pottery	2	960	6
Dye works	1	300	5
Vermicelli makers	3	101	6
Total	25	14,461	139

8:Kostenko 159-G-4,5 (1868-80)1880 RL1 Turkestan
RL1
[Kuldja]

361
241 Few of the population worked in agriculture in the past because many hands were taken away for the forces of the Sultan's armies. Since 1872 the population has entered actively into the cultivation of the land, being free of recruitment and having no obligations to the soil.

The wheat harvest here has only a 30-fold yield. (1)

361
435 1. In 1872 prices in the Kuldja market were as follows:

Wheat in ordinary times costs 7 to 8 kopecks for 36 lb., but in 1872, because of military activities, disturbance, and the large number of military personnel supported in 1871, the price went up to 1 ruble, 80 kopecks. After that ordinary prices were 15 kopecks for rice, 15 kopecks for millet, 15 kopecks for barley, 4 kopecks for clover for 36 lb.

One hundred eggs cost 30 kopecks. 36 lb. of beef and mutton varies from 70 kopecks to 2 rubles, 40 kopecks. Before Kuldja was taken a hen cost 30 kopecks, afterwards the price rose to 8 kopecks. A pound of butter costs 30 kopecks. 36 lb. of tallow candles cost 5 rubles, the average cost of sugar is 30 rubles for 36 lb. Ordinary tea is sold for 1 ruble, 50 kopecks a pound.

A piece of matting 42 ft. (18 arshins) long costs from 60 to 70 kopecks. Russian cotton print material is sold at 22 kopecks for 2 ft. (one arshin).

8:Kostenko 160-G-4,5 (1868-80)1880 RL1 Turkestan
[Kuldja] RL1

361 435 Tent cloth is sold at 30 kopecks for 2 ft. (per arshin) and calico for from 25 to 35 kopecks for 2 ft. (one arshin).

A cow costs from 16 to 25 rubles. A horse costs from 20 to 60 rubles. A sheep costs 3 rubles and a bull from 25 to 40 rubles.

A beam of wood 14 in. (8 vershoks) in diameter and 14 ft. (2 sazhen's) long costs 2 rubles. A board 14 in. (8 vershoks) wide and 6 ft. (2½ arshins) long costs 10 kopecks. A board 7 ft. (3 arshins) long and 14 in. (8 vershoks) wide costs 50 kopecks.

Fire brick costs 2 rubles a thousand, and sun-dried brick 1 ruble 60 kopecks. An unskilled workman is paid 15 kopecks a day; a worker with a horse receives from 40 kopecks to 1 ruble daily.

361 871 Education in Kuldja is shown by the following figures for schools and the number of pupils enrolled in them:

	No. schools	No. of pupils		Total
		Boys	Girls	
At the Chinese temple	1	25	-	25
At the great Moslem mosque	1	60	10	70
At the houses of the mullahs	4	82	21	103
Total	6	167	31	198

/437/ The population of Kuldja has quite a gentle and peaceful character.

The town of Samarkand

361 Samarkand is situated at 39°38'50" latitude north and 36°57' longitude east (67° east of Greenwich), and is the administrative center of the Zeravshan okrug. This town is set out 6 versts south of the Zeravshan river and the gardens and fields belonging to the town are irrigated by the waters of the river.

The foundation of the town, according to tradition, is ascribed to an Arab sheikh, whose lust for conquest led him to the rich valley of the river Sogda (Zeravshan) in the middle of the fifth century B.C. At that time the town was called Marakanda. The armies of Alexander the Great came as far as this, and the residents of the town showed such strong resistance that, according to tradition, it was burned to its foundations after it was [103] taken. Afterwards it was soon rebuilt and fortified by the slave of Alexander of Macedonia, Samar, in honor of whom it received its name, and then became the capital of Sogdiana, one of the provinces formed on the ruins of the Alexandrian monarchy. The conquest of the region by the Greeks made it possible for Greek civilization to penetrate far into Central Asia, and even now Graeco-Bactrian coins are found in the ruins of ancient cities, lying in the basin of the Amu-Darya.

The Arabs brought a new religion and civilization into their conquered lands. Genghis Khan conquered Samarkand at the beginning of the thirteenth century, and Tamerlane chose it as the capital of his broad empire and thought of making it the first city of the

8:Kostenko 162-G-4,5 (1868-80)1880 RL1 Turkestan
[Samarkand] RL1

361 world. For one hundred years Samarkand was the seat of broad scholarly, administrative and commercial activity, and contained over 150,000 inhabitants. The massive remains of ancient buildings testify even today to the past glory of this city. The new (Moslem) town is not strikingly beautiful. Like all other Central Asian towns, it is made up of narrow crooked streets, lined with clay walls, ugly squat little houses, miserable small stalls similar to dog kennels, etc. etc.

361 346 /438/ The pleasantest place in town is the Rigistan - a small town square, which is formed by three ancient mosques and medresses, situated perpendicular to each other: the Tillya-kari (i.e., gold) medresse, the Shir-dar (named for the mosaic figures on the front of two animals resembling lions; the Persian word for lion is shir, and the Ulu-begi. This last building was once famous for its seat of learning and its observatory, but now it has suffered much from the ravages of time and earthquakes.

361 764 In the eastern section of Samarkand an ancient building of Persian architecture is to be seen, known by the name of Gur-emir (the tomb of the emir), and containing the tomb of Timur. This mausoleum is crowned by a cupola which looks like a truncated melon. Along the sides there were two minarets, but one recently collapsed. The interior of the building is octagonal and consists of two rooms. The floors are laid with white marble, and the walls are covered with graceful azure arabesques and with quotations from the Koran in gold. The tomb of Timur is made of dark green jasper, and has the shape of a truncated pyramid, about

361 764 three feet wide and six feet long, turned with the foundation uppermost. (1)

1. This stone constitutes a remarkably large single piece of nephrite.

This stone was split in two while in transport, after the conquest of Samarkand by Shakh-Nadir. Next to the tomb of the Emir are tombs of his teacher and various other members of his family. All these tombs are enclosed by a carved marble grating. By a narrow staircase one reaches the dark vault, which is also decorated with arabesques and on the floor of which there are the tombstones in the same order as they are placed up above. The copy of the Koran copied by Osman himself (the third Caliph of the faithful) was preserved in this underground vault, which still show traces of the Caliph's blood, for he was killed apparently while he was working on it. This historical document was sold for 100 rubles by Samarkand mullahs when the Russians took the city, and was placed in the Imperial Public Library in Petersburg.

361 346 /439/ The most interesting of the monuments of the past are the ruins of the Bibi-Khanum mosque, which was built by one of Timur's wives, the Chinese princess Khanum. The best artists and architects were engaged for the erection of this building, which is imposing in its proportions and magnificence. This temple occupies a large area, and consists of three mosques, connected with each other by a square structure in which the cells and the auditorium of one of the largest medresses are located. The main entrance gates were at one time cast in bronze and covered with

361 inscriptions and arabesques. Later one of the
impecunious rulers of Bukhara had the gates
346 melted down for coins. With the passing of
time the walls of the building have cracked
and fallen into ruin in many places. The
western cupola is the best preserved part.
Here the walls are covered with tile mosaics
which are strikingly colorful, and in addition
the design has been made very artistically and
shows highly original taste. In some places
the azure and gold are as fresh as though they
[764] had been put on the walls only recently. In
the middle of the building is a huge table
of white marble on nine short legs. This
table is turned toward the window behind which
was the enclosed place of Timur's wife - Khanum.
On the table lay a huge Koran, on pages of
parchment, so that the wife of the terrible
conqueror could read it from her window. Not
far from this building they show the tomb of
the founder herself, Khanum. But this tomb
is scarcely remarkable, being a formless pile
of ruins.

361 Not far outside the town are the extensive ruins of the summer palace of Timur, the Khozreti-Shakh-Zinda, where the former rulers of Samarkand went to worship, and then made their triumphal entrance into the town. Samarkand, like most of the Central Asian towns, is enclosed by a wall, which is 13 versts in length. The town has quite a regular square shape, on the western side of which is an extensive citadel, which itself is enclosed by a wall which is 8 feet (3½ arshins) high by 10½ feet (1½ sazhen's) at the base. The walls are crenelated, and have flanking projections. This citadel is the most extensive in all of

8:Kostenko 165-G-4,5 (1868-80)1880.RL1 Turkestan
[Samarkand] RL1

361 Central Asia. The circumference of the walls is 2½ versts, and the interior area occupies about 10 square versts. /440/ The Russian population lives in the citadel, and here also is the Russian church, which is nicely finished on the inside. Also in the citadel is the extensive court of the Emir, transformed into a hospital when Samarkand was taken. In this palace is the very famous stone said to be the throne of Timur. This stone is called kok-tash. (1)

1. Kok or kuk in Turkic means blue, green and grey.

It is set on a terrace bordered by an inside square court, which is paved by fire brick. The stone is greyish in color with dark veins. It has rather considerable dimensions, hewn in the shape of an oblong parallele piped on and decorated with carving. The rulers of Bukhara sat upon this stone when they took the reins of government into their hands.

Formerly there was a remarkable library in Samarkand, housed in a special building. The Armenian scholars believe that it contained a large collection of ancient Armenian books. But both the library and its building have disappeared without trace, as well as the Kalinder-khany, institute of higher learning, famous in its time, and the observatory Mirza-Ulug-begi. North of Samarkand, in the direction of the Zeravshan, there is an extensive area which is covered by the ruins of an ancient city and is now called Kala i Afrosiab (the fortress of Afrosiab).

8:Kostenko 166-G-4,5 (1868-80)1880 RL1 Turkestan RL1

[Samarkand]

361 563 The basic population of Samarkand is Tadzhik, a people of Iranian provenience, and after them come the Uzbeks. The Jews, whose houses here number up to 300, live in a special quarter, as they do in many other towns in Central Asia, and this quarter is distinguished for its extreme dirtiness. In addition one can meet Kipchaks, Arabs, Persians, Gypsies, Afghans and Hindus on the streets of Samarkand.

361 438 439 Samarkand carries on quite a large trade in cotton, silk, wheat and rice, and also in knives, fruit, horses, sheep and donkeys. Wheat, rice and silk go primarily to Bukhara; cotton travels through Tashkent to Russia. Excellent fruit is imported here from the Bukharan province of Shakhrisyabs, south of Samarkand, as well as pomegranates and pomegranate cork, used for dye. Wheat and silk textiles are also imported from there. /441/ Salt is imported from the Hissar province which is famous for its good quality.

361 The total number of houses in Samarkand is 4,411, of which 201 are Russian, and the rest are native houses.

[162] There are 30,530 native inhabitants of Samarkand, and 5,380 Europeans, making a total of 35,910 persons of both sexes.

361 438 366 The industry of Samarkand is shown in the number of factories, machine and handicraft workshops, stalls and other industrial and commercial undertakings, which are in the native part of town.

8:Kostenko 167-G-4,5 (1868-80)1880 RL1 Turkesta
[Samarkand] RL

361
438
366

Types of factories, plants and other undertakings: (1)

1. According to evidence of Mr. Virskii, in Turkestanskii ezhegodnik (Turkestan Yearbook), IV, 1876.

a) Manufactories	Number
Cast-iron foundry	12
Soap boiling and fat melting	34
Leather	30
Pottery	37

b) Machine manufacture	
Taffeta	7
Mats	188
Cheap striped cotton	17
Silk scarves	3
'Alacha' /silk or halfsilk Turkish or Persian fabric/	4
'Adryas' /Bukharan and Persian halfsilk fabric with bright designs against a plain background/	27

c) Workshops and other undertakings	
Carpenters	42
Turners and Cabinetmakers	11
Weaving looms	7
Dye works	42
Bootmakers	162
Saddle makers	25
Gold and silver work	23
Makers of two-wheeled carriages	23
Horsehair ropes	17
Dye works for wood	15

8:Kostenko 168-G-4,5 (1868-80)1880 RL1 Turkestan

[Samarkand] RL1

361	Wooden combs	7
438	/442/ Water smoking pipes	8
	Tailor shops	20
366	Copper wares	6
	Smiths	56
	Wattling and chiy (rush) weaving	12
	Silk winding	15
	Sesame oil manufacturers	23
	Barbers	20
	Bakers of flat cakes	33
	Candy makers	7
	Shops making pilaf and pil'mene	108
	Tea shops	30
	Commercial baths	7
	Brick sarais (ovens)	4
	Stalls at the bazaars	712
	Bazaar places for traders	270
	Various small stalls (dishes and utensils, horse trappings, clothing, iron, salt, dyes, cast iron, knives, wooden hoes, kettles, beef)	1,085

One should note that not all the factories and other undertakings mentioned here have the same arrangement as those in European Russia. These are no more than cottage industries, the trade of which is decidedly insignificant. The machines in all these undertakings are the most primitive, and there are no special accomodations in any of them. In the same hut where the proprietor lives he produces his wares. The figures on the number of the above undertakings certainly change often, if not every day.

8:Kostenko 169-G-4,5 (1868-80)1880 RL1 Turkesta

RL1

Khodzhent (Leninabad)

361 103 The residents of Khodzhent consider their town the oldest of all the towns in Central Asia, since it was founded according to legend by the daughter of Adam, whose name was Khodzhyanda. As a result, say the natives, the town was given the name of Khodzhent.

According to the explanation of some natives, who also consider Khodzhent one of the oldest towns in Central Asia, the /443/ town received the name of Khopchyant (from the two words khop and chyant) because it was built in a beautiful spot, and this is expressed in the words khop and chyant (very nice, beautiful) Later this was changed to Khodzhent. There also exists a third explanation for the name of Khodzhent; saying that it is a compound of the words hodja and kent, i.e., the village of hodjas. For in the town there are extremely many 'aksiyaks', men of the white bone (aristocracy), that is, hodjas.

361 Khodzhent, together with Ura-Tyube, Dzhizak and their regions, have always been a separate dominion, administered from time to time by independent begs. One of these, Ak Buta beg (Uzbek by birth), who ruled Khodzhent at the beginning of the eighteenth century, was particularly important. He was the first to reinforce the town, he built a citadel and divided the town into twenty-four wards, Gul'-bakh, the place of residence of the begs, was built by Shadman beg, born in Tashkent. Later, at the beginning of the present century, Khodzhent was taken by the ruler of Kokand, Alim Khan, and from that time it lost its

[Khodzhent] RL1

361 independence, being alternately under the rule of Kokand and the Bukharans until it was conquered by the Russians.

Although after he took Khodzhent, Alim Khan also conquered Tashkent and had a universal census taken there, this was never done in Khodzhent.

Khodzhent spreads out along the Syr-Darya river, which borders the town from the north and northwestern sides, and the town is surrounded from the east, south and southwest by gardens and plowed fields which take up a huge area. To the southwest they spread out approximately 6 to 7 versts, to the south 2 to 3 versts, to the east 7 to 8 versts. The town, which has a circumference of about 12 versts, is shaped like an irregular polygon, narrow in the middle part. The eastern half is much larger than the western. The town is surrounded on three sides by a double wall, and on the Syr-Darya side with a single wall, and it has eight gates. On the eastern side of the town are the Kalinau, Kazy and Kokand gates, and to the south are the Chervak, Chuyanchi, Char-Chrak and Machet'-Saur gates. There are no gates on the western /444/ side, and on the north the Yange-Darvuaza gate opens toward the Syr-Darya. There are many other small exits cut through the walls in addition to these gates.

As was mentioned above, Khodzhent was divided by Ak Buta Beg into 24 mahalas or wards, which were later subdivided into 80 mahalas. This is the present number of mahalas. Outside the town are 6 mahalas: 1) Undzhi,

[Khodzhent] RL1

361 2) Ruman, 3) Kulangyr, 4) Sheikh Burkhan, 5) Pumchi-kur, 6) Gava or Kuruk, which are named after the aryks of greater or lesser importance which irrigate their plowed lands and gardens. These mahalas are formed from the outskirts of town which are laid out in gardens. Here part of the inhabitants live permanently and part move out from the town only for the summer.

Khodzhent is divided into two districts: Rozak on the west, and Kalinau on the east. The border line between them is taken as the aryk Mazar, which enters the town between the Chervak and Chuyanchi gates and flowes into the Syr-Darya near the Kalendar Khan mahala. The town is thus divided into two parts by this aryk. In one part, the Razak district, there are 2,800 dwellings together with the suburb mahalas Iova and Kuruk. In the other district of Kalinau, there are 3,000 dwellings including the remaining suburban mahalas. Calculating an average of 5 persons per house, one [161] may infer that there are about 14,000 persons in the Razak district, and about 15,000 in the Kalinau district. Thus in the entire town of Khodzhent there are about 29,000 inhabitants. They are almost all Tadzhiks, except for about 100 Uzbeks, 50 Kashgarians, 30 Jews and 7 Hindus.

361 247 In Khodzhent there are many gardens in addition to those which surround it from the outside. It is calculated that 733 tanaps (a tanap is 0.45 acres) in Khodzhent are in gardens. There is a particularly large number of gardens in the western part or district of town, Razak, which is larger in area than the Kalinau district although it has a smaller

[Khodzhent] RL1

361 247 population. In the Kalinau district the population is more densely settled as a result of the fact that the largest of the two town bazaars is located there, and therefore practically all the trading estate lives /445/ in that district. In the Razak district the inhabitants work more in gardening.

361 346 Of the town buildings in Khodzhent, three medresses of fire brick are particularly remarkable. One was begun by Ak Buta Beg, who was mentioned above, and finished by his wife Izyat Alyam, about 150 years ago. In this medresse one teacher (mudaris) instructs about 50 students, who live in 28 separate rooms. The remaining medresses were built 40 to 50 years ago. One was built by the Khodzhent Beg Shakhi Divan Begi, and has 23 apartments. In it there are about 40 students and 2 teachers The other medresse was built by Mukhamed Sadyk Alim, also with 23 lodgings, in which 30 students live and one teacher. These medresses are named for the persons who built them.

Of the medresses which are built not of firebrick but of clay the following are worthy of note. One is the medresse Namazga, which was built about 60 years ago by Beg Khaly Kum Mirza. In it are 23 lodgings, 2 teachers and about 50 students. Another is the medresse Hazret Sheik Maslah-Eddin, which was built about 20 years ago by Mirza Hakim Potavali, with 10 lodgings, in which there are 14 students A third is the medresse Mahomed-Hussar, built by the Beg Hash Barkan Bay, about 180 years ago. It contains 13 cells, in which one teacher instructs 30 students.

8:Kostenko 173-G-4,5 (1868-80)1880 RL1 Turkestan
[Khodzhent] RL1

361 346 There are also certain mosques which are outstanding for their age and their relatively beautiful architecture. One is the mosque Hazret Baba, built by Tengri-Kul Divan Begi about 150 years ago. A second is the mechet Hazret Hodja Komal, built approximately 175 years ago by the Beg Abdul Kasim Kush begi. [776] In honor of the chief saint, the patron saint of Khodzhent, Hazret Sheikh Maslah-Eddin, one of the residents of the Khodzhent suburb of Undzhi built a mosque about 150 years ago which is named for the saint. About 20 years ago it was repaired and rebuilt at public expense so that at the present time this mosque is really quite an attractive example of Central Asian architecture. A fourth is the Khosh mosque, built about 120 /446/ years ago. A fifth, the Takhto Tutti Kalyan mosque was built about 150 years ago, and named for the mulberry tree, actually of enormous proportions, which grows beside it. (Tuti kalyan means "large mulberry tree.") A sixth is Namazga. This mosque was built about 130 years ago by Fazil Beg, who was simultaneously Beg of Khodzhent and Ura-Tyube. A seventh is the Dzhamiya Pegu Arkysh mosque, which was built 80 years ago. The Darishikyaf mosque was built about 200 years ago. And the Dzhamyai Sary Sen mosque was built approximately 100 years ago.

361 438 366 The industrial character of Khodzhent can be seen by the number of shops, and industrial and manufacturing plants (dukans); their total is 1,141. This total number of commercial and industrial plants is subdivided as follows:

8: Kostenko--174 G-4, 5 (1868-80) 1880 RL1 Turkestan RL1

[Khodzhent]

361
438
366

Type of shop, workshop, etc. (1)	Number
Silver products	4
Iron and iron mongers	13
Cast iron	6
Knives	5
Copper wares	8
Shops selling knives	7

Types of establishments	Number
Smithies	6
Leather factories	2
Sale of leather goods	23
Saddlers	5
Boots and footgear in general	54
Earthenware vessels	11
Tobacco (smoking)	15
Tobacco (snuff)	6
Oil producers	50
Sesame oil producers	22
Soap boilers	18
Stalls selling soap	8
/447/Candles	6
Meat	48
Cabinet makers	2
Dairy houses	32
Stalls with tea and sugar	22
Stalls with salt	5
Stalls with flour and grain crops	24
Rice	15

1. In Central Asian towns it is impossible to separate a shop from an industrial plant, because in most cases the manufacturer, or more accurately the craftsman works in his shop and sells his wares there.

8:Kostenko 175-G-4,5 (1868-80)1880 RL1 Turkesta

[Khodzhent] RL1

361
438
366

Types of establishments	Number
Fruit	27
Vegetables	4
Stalls with halva	10
Bakeries of flat cakes	12
Tea stalls	17
Stalls with thread	6
Dye works	24
Stalls with paint	9
Furriers	5
Woolen goods	9
Silk winding	20
Sawing	4
Silk weaving	95
Cotton weaving	115
Shops for finishing material of silk and cotton mixed	9
Stalls with silk textiles	7
Stalls with textiles of mixed silk and cotton	26
Stalls for khalats	10
Stalls with tubeteikas /skull caps/	10
Stalls with mats	5
Stalls with alacha /a kind of silk fabric/	6
Stalls with muslin and turbans	10
Stalls with lining goods	10
Stalls with textiles	78
Money changing stalls	4
Barbers	4
Mills (1)	52

1. Rice mills are counted as mills.

361
366

There are two bazaars in Khodzhent: the big one and the small one. In the first

[Khodzhent] RL1

361 there are 510 stalls and dukans, in the second
366 280. On ordinary /448/ days the bazaar stalls
are closed for the most part. They are all
open on bazaar days, however, of which there
are three a week in Khodzhent: Wednesday,
Thursday and Friday. There are 5 caravansaries
in Khodzhent, of which 4 are Sart, none is
European and 1 is Hindu.

361 There are 24 medresses, and 530 students
368 in them. There are 40 schools, attended by
[371] 160 pupils. The schools are attended only in
winter, and the number of pupils changes every
year.

In Khodzhent there are 202 mosques altogether, of which 47 are large mosques, holding public prayers on Fridays. The number of clergy in the mosques is 232. Within the town line there are 15 cemeteries.

Ura-Tyube

361 Legends about the foundation and early
103 history of the town of Ura-Tyube are not preserved among its inhabitants. It is only known
that the town is ancient and before the dissemination of Islam among the Central Asian inhabitants, it was called Istyarau-shan. The
name Ura-Tyube, or more precisely, Ora-tepe,
was given the town only later, as a result of
the fact that it lies partly in a hollow, and
partly on an elevation; ('ora' means hole and
361 'tepe' means elevation.) During the constant
internecine wars which went on in this region
Ura-Tyube and the villages in its region sometimes passed into the hands of the Emir of
Bukhara, sometimes to the Khan of Kokand, and

8:Kostenko 177-G-4,5 (1868-80)1880 RL1 Turkesta

[Ura-Tyube] RL1

361 finally it became an independent dominion. This happened when the begs stopped recognizing the emir or khan as their sovereigns and ruled the town independently for a while until they finally fell under the rule of the neighboring khans again.

Ura-Tyube is situated at the foot of two elevations. On one of these stands a citadel, and on the slopes of the other is the northwestern part of the town. The town is about 6 versts in circumference, and is enclosed by a double wall which contains 7 gates: 1) Chakmak-tash; 2) Yase-Bak; 3) Say-Bala; 4) Kara-Bek; 5) Darvoaza-Bala; 6) Darvoaza-Nidzhsany; 7) Saypayak.

/449/ The town is divided into 'Guzars', of which there are 58 and which correspond to the mahalas of Khodzhent. This division into Guzars has existed for a long time, but it is not known when and by whom it was introduced and what factors were taken into account when it was done, since the guzars are unequal both in size and in number of population. In the town there are almost no gardens, so that all the houses are crowded close together. They are distributed mostly on side streets, which are entered through large wooden gates. The bazaar is placed almost in the middle of the town and occupies a large area.

361 Of the town buildings two medresses
346 which are constructed of firebrick are worthy of note. One is the Kok-Gumbes medresse, which has 17 lodgings (cells) in which 6 teachers instruct 20 students. This medresse was built 320 years ago by Abdul Latyf sultan. The

8:Kostenko 178-G-4,5 (1868-80)1880 RL1 Turkestan
[Ura-Tyube] RL1

361 346 other, which is the completely new Rustam beg medresse, was built about 15 years ago. In its 49 separate apartments live 50 students, who are instructed by 4 teachers. There are two remaining medresses built of clay. In the Namazga medresse there are 12 apartments for 30 students which were built by the two begs Mohammed Rakhim Attalyk and Khudoyar Vallyami, and 18 other lodgings for 25 students, built by another beg. The mosque at this medresse was built by the first two begs out of firebrick. It has four teachers. At the fourth medresse, built by the Beg Said Gaza Hodja, there are 12 apartments for 15 students, who are instructed by 1 teacher.

361 162 There are 1,398 houses in Ura-Tyube and the population is counted as 4,804 persons of both sexes. The predominating nationality is Tadzhik. After them come the Uzbeks with 900 persons. There are in addition 6 Jews and 12 Hindus in the town. Not having their own households they live permanently in caravanseries which belong to them.

There are no other native peoples in the town. The Kazakhs never settle there but travel only to the bazaar to sell wood, coal and cattle and to buy such necessary objects for themselves which they are unable to produce in their own domestic industry, and indeed their own produce does not satisfy almost all their needs.

361 /450/ Outside the town, to the south, west, north and northeast, there are the gardens and plowed land of the town dwellers, who move out in the summer to these gardens, so that

3:Kostenko 180-G-4,5 (1868-80)1880 RL1 TurkestanRL1
[Ura-Tyube]

361
438
366

Types of establishments (ctd)	Number
/451/Cabinet makers	2
Milk stalls	28
Stalls with tea and sugar	40
Stalls with salt	23
Stalls with flour and grain	11
Stalls with rice	22
Fruit	46
Stalls with vegetables	16
Stalls with halva	4
Bakeries of flat cakes	8
Tea stalls (kharcheven)	25
Stalls with thread	2
Dye works	24
Stalls with paint	9
Furriers	4
Woolen goods	25
Sawing	3
Cotton weaving	98
Finishers shops for mixed cotton and silk material	7
Stalls with silk textiles	5
Stalls with mixed silk and cotton textiles	19
Stalls with khalat textiles	13
Stalls with tubeteikas /skull caps/	10
Stalls with mats	9
Stalls with alacha /kind of silk fabric/	4
Stalls with muslin and turbans	7
Stalls with lining goods	10
Stalls with textiles	25
Money changers' stalls	18
Barbershops	10
Mills	73

8:Kostenko 179-G-4,5 (1868-80)1880 RL1 Turkesta

[Ura-Tyube] RL1

361 in summer the town is almost deserted.

In addition, separate groups of houses are scattered among these gardens, called all together Char mahala, where the proprietors live almost permanently, summer and winter. Char mahala constitutes 17 separate groups of houses.

361 There are 854 stalls, industrial and manufacturing plants in Ura-Tyube.
438

366 This number is split up into the followin categories:

Types of establishment	Number
Silver wares	3
Iron and iron mongers	14
Cast iron	4
Knives	7
Copper	5
Stalls selling knives	10
Smithies	7
Leather works	2
Stalls selling leather goods	15
Saddlers	4
Boots and footgear in general	40
Factories for production of clay vessels	10
Stalls selling smoking tobacco	14
Stalls selling snuff	5
Oil manufacturers	45
Stalls with sesame oil	24
Soap boiling factories	11
Stalls with soap	3
Candle workshops	9
Meat stalls	61

RL1

8:Kostenko 181-G-4, 5 (1868-80)1880 R L1 Turkestan

[Ura - Tyube]

361 [366] There is one bazaar in the town, which contains 642 stalls. There are two bazaar days a week; Wednesday and Sunday.

There are three caravanseries, of which two are Sart and one is for Jews and Hindus.

[368] Of the advanced schools (medresses) there are 4, and the lower schools number 35.

[452] There are 122 mosques altogether. Of these 9 large mosques perform the public prayers on Fridays. There are 147 clergymen serving at the mosques.